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## DIVINITY.

*From the Wesleyan Methodist Magazine.*

THE BENEFITS RESULTING FROM THE SACRIFICIAL DEATH, AND  
THE GLORIOUS LIFE, OF JESUS CHRIST :

*A Sermon ;*

BY THE REV. WILLIAM P. BURGESS.

“ If, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life,” *Rom. v, 10.*

THROUGHOUT all his writings, we find the apostle Paul acting the part of a wise master-builder in the church of God. First of all, he lays a good foundation, and then raises upon it a permanent superstructure. Thus, in the epistle to the Romans, he first proves the guilt, depravity, and wretchedness of all men ; and then he sets forth the only way of salvation through faith in the Lord Jesus Christ. Having enumerated, in the preceding part of this chapter, the blessings consequent on justifying faith, he was naturally led to make mention of the love of God to fallen man, and the amazing display of that love in the gift of a Saviour ;—and from this he passes on, in our text, to speak of the inestimable benefits resulting to mankind from the sacrificial death and the exalted life of our blessed Redeemer.

This passage may be regarded as presenting to us three important subjects of consideration :—

- I. The natural condition of all men.
- II. The present happy condition of Christian believers.
- III. Their encouraging prospects.

I. The natural condition of all mankind is here delineated.—Speaking of himself and of his Christian brethren at Rome, he says, “ We were enemies,” i. e., enemies to God : and this is a character applicable to all men in their unregenerate state.

“ The carnal mind,” we are taught, “ is enmity against God :” and all men being, by nature, under the influence of this carnal mind, have within them, whether conscious of it or not, a principle of enmity against the Lord Jehovah. The apostle reminds the saints at Colosse that they were “ enemies in their minds by wicked works.” Wicked works are the outward proof and manifestation of that enmity to God, which resides within ; and all men, having been engaged in the practice of wicked works, are thereby convicted of being enemies to God.

But to prove this charge beyond the possibility of a denial, let it be noted, we are all by nature enemies to the government of God. One who will not acknowledge the authority of his lawful, earthly sovereign, and who manifests an enmity against his government, is accounted an enemy to the sovereign himself;—and if it can be shown that we are enemies to the divine government and authority, it will follow that God himself is the object of our enmity.

That Jehovah, our Creator and our King, has a right to command, and that we are bound to obey, cannot be disputed: but, instead of acknowledging his authority and obeying his laws, we have assumed independence, have followed our own will and desires in preference to the will of God, have despised his authority, and broken his commandments. What God has forbidden, we have done; what he has enjoined, we have neglected. If our actions, tempers, and lives, be brought to the standard of his law, they will fall short of it; if weighed in the balances, they will be found wanting. Comparing our conduct with the requisitions of that holy law, we shall find innumerable deviations; sins of omission and of commission; sins outward and inward; sins in thought, in word, and in deed. Now all these transgressions are the effect of a principle of disobedience and rebellion deeply planted in the soul, and are so many evidences that we are, in reality, enemies to God.

We are naturally enemies to the character and perfections of the Deity: and he who is an enemy, in any point of view, to the divine character, is, in effect, an enemy to God himself. But here, perhaps, an objector may start, and say,—“I am no enemy to the divine character; I admire the wisdom, goodness, and mercy of Jehovah.” True; you may, in your partial view of the Deity, select a few attributes, and regard them with a fancied approbation and pleasure, while other perfections are either wholly overlooked, or regarded with very different feelings. But if we really delight in the divine character, we must take account of every part of it, and not exalt one perfection to the disparagement of another. Careless sinners may please themselves in contemplating the wisdom and benevolence of God; but what do they think of his justice? Of this perfection they lose sight, or else conceive of it as being entirely swallowed up in mercy. They do not like to contemplate God as a just being; for they know that his justice would be all against them. If God be just, they are conscious that he will by no means clear the guilty;—consequently they have nothing to expect but that punishment which is due to them on account of their sins. What do they think of the divine truth and fidelity? God has declared that he will punish sin; and if his word be true, they have nothing to expect but the fulfilment of the threats denounced against trans-

gressors. What do they think of the holiness of God? If God be holy, sin must be an abomination to him, and sinners must be loathsome in his sight, unfit for communion with him, and incapacitated for the enjoyments of heaven. If God be holy, then, such persons can have no prospect of dwelling with him in the realms of glory, but must know that eternal misery awaits them as their final doom. Hence it is impossible for impenitent sinners to contemplate the holiness, the truth, or the justice of God with any pleasure or comfort, as every consideration arising from these sources would be unfavourable to them. These divine attributes are, accordingly, objects of their dread and enmity,—which proves that they are enemies to God himself. It would be quite agreeable to their wishes and views, could they be assured that justice, truth, and holiness, form no part whatever of the divine character.

In our unregenerate condition we are enemies to the ordinances of God: and this is another convincing proof in favour of the doctrine of our text. We do not naturally take pleasure in religious duties and services; but seek our happiness in worldly pursuits and amusements. To read the Scriptures devoutly and reverently,—to pray earnestly for spiritual blessings,—to unite with the congregation of the faithful in singing the praises of the Most High, in hearing his gospel proclaimed, in commemorating the dying love of Jesus, and in declaring what great things the Lord hath done for our souls,—these are engagements in which the truly pious delight, in which they feel far more pleasure and happiness than in any worldly occupation. It is amid such engagements as these that they are led to exclaim,—“A day in thy courts is better than a thousand: I would rather be a door-keeper in the house of my God than dwell in the tents of wickedness.” But these views and feelings are not congenial to the fallen nature of man. By the unregenerate, religious duties are either wholly neglected, or else are performed in a cold, dull, unfeeling way; being to them no better than a wearisome drudgery. The form of godliness they may possess; but its power they deny. Those occupations which constitute the chief pleasure of the true Christian are by them regarded with indifference, if not with disgust: and this secret enmity which they feel against divine ordinances is a proof of their enmity to God himself.

Once more, they are enemies to the people of God. The holy, consistent demeanour of the Christian believer is a perpetual reproof to them, and a condemnation of their practices. Hence arises a principle of enmity against the faithful followers of the Lord Jesus: and if they have no authority to oppress and persecute such characters,—if, by the equitable laws and the mild spirit of a Christian government, they are restrained from open



acts of violence ; still they will, as occasions allow, ridicule and oppose the people of God.

When Saul of Tarsus had been zealously engaged in seizing and imprisoning the Christians, and persecuting them even to death, Jesus appearing to him as he journeyed towards Damascus, inquired, "Saul, Saul, why persecutest thou ME?" Jesus regarded all the injuries and persecutions of his followers as directed against himself: and whatever enmity against the people of God exists in any heart, whether circumstances encourage or prevent the breaking forth of that enmity in open acts of violence, it proves indisputably that such persons are in deed and in truth enemies of God.

Thus then we have abundant evidence, arising from various quarters, and all concurring to establish the accuracy of that description of fallen man given in our text.

And here let me pause, and address all such persons. Is there not something very awful and alarming in this character? Enemies to God! What! enemies to the greatest and best of beings,—to him who is all-excellent and all-glorious! Enemies to him, who is loved and adored incessantly by the most exalted creatures in the universe, and who is worthy of all the affections and all the services of his intelligent creatures, through every part of his vast dominions! What! enemies to him, who is the friend and the benefactor of the human race,—our Creator, our preserver, the source of all our comforts, the author of all our enjoyments! Is it possible that *man* should be an enemy to God? What! enemies to that Redeemer who has bought us with a price,—who for our sakes relinquished the abodes of heavenly bliss, became man, lived a suffering life, and died an accursed and ignominious death! Enemies to that Jesus, who has manifested such astonishing, such unparalleled love to the whole of the human race,—who shed his precious blood, who gave up his life, to ransom us from endless woe! Enemies to that Saviour, who comes loaded with blessings, making the most kind and condescending overtures to guilty man,—offering to raise him from the ruins of his fall, to reinstate him in the favour and image of his God, and to exalt him finally to the abodes of everlasting bliss! And is there, among all the millions of the posterity of Adam, one so fallen, so base, so ungrateful, as to be untouched by all that Jesus has done and suffered in his behalf; yea, and even to cherish feelings of enmity against his compassionate Redeemer?—Alas! it is a common, a universal case. Judge not by words and professions, but by actions; by the life, the tempers, the general conduct of men; and you will be convinced that they are indeed enemies to God and to his Christ.

Oh, how great is the deformity of sin!—how odious its features,—how deep its stains,—how horrid its malignity! To



establish the doctrine of human depravity, no other argument is necessary : let it only be proved that man is an enemy to his Creator and his Redeemer, and the point is gained. Dreadful, indeed, must be that depravity of which this is one characteristic !

But are you willing to remain in so awful a condition ? Oh, consider what the consequences will be ! If you continue enemies to God, you will make God an enemy to you. His kindness and love will at length cease to manifest themselves towards you ; his justice and truth will assert their claims ; and vengeance will fall with tenfold weight on your unhappy heads. How tremendous the case of him who makes God his enemy ! provoking the displeasure of that Being, who, by one stroke of his almighty arm, can hurl us into the abysses of infernal wo,—that Being, who brought the deluge on the old world, and swept away its millions of inhabitants with the besom of destruction,—that God, the breath of whose anger kindled the flames on the devoted plains of Sodom and Gomorrah, and destroyed those incorrigible sinners. If God be your enemy, who can befriend you ? Who can screen you from his vengeance ? When his all-powerful arm is lifted, who can ward off the blow ? When he arises in his wrath, who can stand before him ? You may, in the great day of reckoning, call on rocks and mountains to fall on you ; but you will call in vain. Refuge there will be none ; help there will be none : you will be left to bear alone the weight of the divine displeasure, and will learn, by awful experience, what a fearful thing it is to fall into the hands of the living God.

Oh, turn to the Lord speedily ! make haste and delay not, lest the season for repentance and mercy should pass away ; lest you should perish in your sins, and your doom be sealed in the regions of eternal wo.

II. Our text points out the present happy condition of Christian believers ; they are “reconciled to God, by the death of his Son.”

Once they were enemies to God ; now they are his friends. Once they were rebels against the Sovereign of heaven and earth ; but they have laid down the weapons of rebellion, and are now his loyal and obedient subjects. The impious war between them and their Creator is terminated, and peace is now established. The divine anger which rested on them is withdrawn, and God now regards them with favour and approbation. That enmity against God, which formerly rankled in their bosom, is eradicated, and they now view the Lord Jehovah with a reverent and filial affection. They love God, because he first loved them.

But how has this blessed change been accomplished ? “When we were enemies,” says the apostle, “we were reconciled to

God, by the death of his Son." The death of Christ is the grand means, whereby reconciliation is effected between God and man: and the death of Christ accomplishes this important end, inasmuch as it removes every hinderance to a reconciliation, whether on God's part or our own.

It removes every hinderance to a reconciliation, which might remain on God's part. Not that we imagine that God ever was unwilling to be reconciled to man, or reluctant to offer mercy to his rebellious creatures. Not that there was need of any foreign influence to elicit the compassions of the Deity, and prevent the ruin of man. The whole plan of human salvation originated in the mercy and love of God. It was his free mercy and boundless love that provided an able, an all-sufficient Saviour,—that gave the only-begotten Son out of the bosom of the Father, for the redemption of a ruined world; and from the first dawn of grace in the soul till the consummation of the believer's bliss in glory, it is all of the free mercy and love of God. But the death of Christ was necessary, as the only medium through which mercy could be extended to guilty man: for, however the great Jehovah might be inclined to show mercy, we are not to suppose that mercy could be exercised at the expense of justice; or that God would lay aside one perfection in order to exalt another.—Justice and holiness are as essential to the character of our God as mercy; and if his mercy be displayed at all, it must be in a way that shall not be opposed to their claims.

Nothing but the death of Christ could at the same time satisfy the claims of justice, and make way for the exhibition of mercy. But by this plan every difficulty is obviated; and we now see all the perfections of the Deity harmonize in the offers of salvation to man.

Justice required that sin should be duly punished. Sin was thus punished in the person of Christ. The divine holiness required some exhibition of God's infinite abhorrence of sin.—Such an exhibition was given, when it pleased Jehovah to bruise his well-beloved Son, and to put him to grief; not for any thing he had done, but for the sins of Adam's fallen race. The truth of God required the fulfilment of those threatenings which had been issued against sinners. Those threatenings were fulfilled in the sufferings and death of Christ. The debt was fully paid; the cup was drunk off to its very dregs; the punishment was inflicted, and the curse of the broken law endured. Thus the claims of divine justice were satisfied; the holiness, fidelity, and truth of God gloriously exhibited; and at the same time a new channel was opened for the mercy of God to flow freely to the millions of human transgressors.

By the death of Christ, also, every hinderance on our part to a reconciliation with God is removed.

Although Jesus has atoned for all our sins, and redeemed us with his blood, something more is necessary in order to reconcile man to God : for we are naturally so blinded and hardened by sin, so ignorant of our danger, and so careless about our souls, that, if left to ourselves, we should never seek the Lord, or apply to him for mercy, or make any effectual effort to secure salvation. The influences of the Holy Spirit are indispensably necessary to enlighten our minds, to renovate our hearts, to commence and to carry on a work of grace in our souls ; but the gift of the Holy Spirit is one of the blessings resulting from the death of Christ, and which could not have been secured by any other means. "*If I go not away,*" said our Lord to his disciples, "*the Comforter will not come unto you ; but if I depart, I will send him unto you.*" In consequence of the sacrificial death of Jesus, the Holy Spirit is sent forth among men ; and they who improve the communications, and yield to the impressions of that divine agent, are led to a state of reconciliation with God. By repentance towards God, and faith in our Lord Jesus Christ, they are led to participate in the blessings and privileges of the new covenant.

And nothing has so powerful a tendency, under the influences of the Holy Spirit, to warm, and soften, and break the hard, insensible heart of man, as a consideration of the bleeding, dying love of Jesus. If any thing can move us, if any thing can rouse our sleepy affections, if any thing can melt down our stubborn hearts into tenderness, if any thing can strike a spark of gratitude within our souls, it is this. This it is that sweetly constrains the penitent believer to make a surrender of himself to that Saviour who has bought him with a price.

When the Moravian missionaries first visited Greenland, they began their efforts to instruct the heathenish inhabitants by preaching in a regular and systematic manner on the divine perfections ; representing the great Jehovah as a being, infinite in wisdom and power, majesty and glory. For a considerable time they preached in this way, without seeing any fruit of their labour. None of the Greenlanders were converted ; and the missionaries began to despond. At length they thought, We have long preached about the divine perfections, and with no effect on the minds of these heathens : let us now preach Christ crucified, and try whether that subject will move them. The trial was made : the Missionaries discoursed to their heathen audience about the love of God to a sinful world, manifested in the incarnation, life, sufferings, and death of Jesus Christ. They had now cast the net on the right side, and soon they had a large draught. The poor Greenlanders heard with amazement ; they were melted into tears ; many of them renounced their idolatry and their sins, and embraced the Lord Jesus as their Saviour.



It is only by preaching Christ, and him crucified, that ministers can at any time succeed in winning souls. The law is useful and necessary in its place ; but only as preparatory to the gospel of Jesus. The sinner, convinced and humbled by the application of the law, with its threatenings and curses, must be directed to Calvary ; there to behold incarnate Deity, agonizing, bleeding, groaning, dying. This sight will break the sinner's heart ; will cause tears of gratitude to flow ; will convert the stone into flesh ; will eradicate the enmity of the carnal mind, and implant the love of God in its room : and this is the grand consideration, by which the Christian believer has his affections drawn forth, and fixed on his Redeemer and his God. Hence the statement of the apostle, that we are reconciled to God by the death of his Son.

(To be concluded in our next.)

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### **BIOGRAPHY.**

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From the same.

#### **MEMOIR OF JANE SANSON,**

*Of Sheepshead, Leicestershire :*

**BY THE REV. WILLIAM DALBY.**

JANE SANSON was born at Burbage, near Hinckley, Leicestershire, in the month of January, 1742 ; and was the youngest of two daughters. Her father, William Sanson, was a branch of an ancient and opulent family of the same place : but, though possessed of considerable property, he soon consumed it by a course of prodigality. When Jane was but an infant, her kind and anxious mother died : but, seeing the prospect that awaited her children, in consequence of the father's evil conduct, she requested an intimate friend, Mrs. Mary Willmott, to take care of her infant ; saying that she could then die in peace. Mrs. Willmott kindly engaged to fulfil the request of the dying mother ; and to her fostering care Jane was accordingly committed.—About this time the family removed to Sheepshead, in the same county, where the father led an abandoned and dissolute life. He once seized an opportunity of taking Jane away from the care of her female guardian, and of selling her to a company of gipsies : but some humane persons, hearing of the diabolical deed, interfered, and prevented her from being carried off by that lawless race of people. After this occurrence her inhuman father took no farther notice of her, and refused to make any provision for her wants. But although her affectionate mother was dead, and her “father forsook her, the Lord took her up.” Mrs. Willmott, with the most exemplary tenderness, agreeably to her

promise, performed a mother's part, by bringing up Jane with her own daughter, and treating her in the same manner.

Thus situated, Jane, with Miss Mary Willmott, the only daughter of this kind woman, was regularly conducted to the religious services of the parish church, and was treated by that young female as a sister. The most tender affection subsisted between them through a long series of years, till they were separated by death. In the declining years of Mrs. Willmott, when she was borne down by age and infirmities, they jointly ministered to her necessities and comfort, till it pleased God to sign her release from the abodes of mortality. Jane and her companion were both at an early period of life brought to a knowledge of God through Jesus Christ: Miss Willmott somewhat before her friend, who was herself a member of the Methodist society about sixty-seven years. The first Methodist preacher that was ever heard in Sheepshead, was Mr. John Brandon, who visited that place in the year 1757. Jane attended his ministrations, but, being vain and giddy, she paid little attention to the sermon. During the same summer, she and her companion went to Hathern-Wake; and, while there, she was induced, a second time, to hear a Methodist preacher. Mr. Thomas Johnson addressed the congregation, in the house of Mr. Robert Langdale, whose daughter was afterwards married to the late Rev. Joseph Pescod. On that occasion Jane was deeply convinced of sin, and began to seek the Lord with all her heart. A short time afterwards, Mr. Fletcher, the eminently holy vicar of Madely, paid a visit to his friend, the Rev. Walter Sellon, at Breedon. Jane heard him preach in Mr. Sellon's church; and under his powerful ministry she was enabled to believe in the Lord Jesus Christ, so as to obtain "redemption through his blood, the forgiveness of sins."

I have heard our late friend relate some curious and interesting particulars respecting Mr. Brandon's first visit to Sheepshead. Two men, of the name of George Hewitt and Thomas Hucknall, being somewhat seriously inclined, used occasionally to go from Sheepshead to Breedon, to attend the ministry of Mr. Sellon. One Lord's day, while going to Breedon church, or returning home again, they attended a Methodist meeting at Ashby. Mr. Brandon was the preacher; and, approving of what they heard, without reflecting upon consequences, they invited him to visit Sheepshead, and to preach in the house of Hewitt. The time was appointed, and notice given in the neighbourhood.—Concerning this arrangement the neighbours expressed various opinions, some of which were unfavourable; so that Hewitt's heart failed him. When the day arrived for the intended preaching, he locked the doors of his house, and, taking his family with him, fled to Cole-Orton, that he might be out of the reach of

danger, and avoid all intercourse with such a troublesome guest as the Methodist preacher was likely to be, in those days of riot and disorder. In the course of the day Mr. Brandon arrived, and repaired to the house where he was to have been entertained ; but into which he could gain no admittance. Finding the door of an adjacent barn open, he entered in, and betook himself to prayer. Hucknall, who knew nothing of the cowardice of his friend, soon after arrived, expecting to meet the preacher, when he also found the house abandoned, and the doors fastened. In a state of surprise, he looked around ; and at length, hearing a voice from the barn, he hastened to it, and found the preacher engaged in prayer. A consultation was immediately held, as to the course they should adopt. Mr. Brandon thought it to be his duty to address the numerous congregation that was expected soon to assemble ; and Hucknall, being of the same mind, obtained leave of Mr. Robert Bentley, that the preaching should be held in his croft. A large concourse of people was soon gathered together ; among whom was John Elliott, a man of gigantic strength and stature, a celebrated fighter, and the terror of the whole town. His presence excited some surprise among the well-disposed part of the congregation. Instead, however, of causing any disturbance, as was apprehended, he took his stand immediately before the preacher, presenting his broad shoulders as a sort of pulpit on which Mr. Brandon might rest his hands. For a time the service proceeded without any interruption, till at length the parish schoolmaster began to force his way through the crowd, swearing in a most outrageous manner that he would pull the preacher down. This excited some confusion among the people, and caused the preacher to hesitate.—When Elliott perceived this, he told the people not to fear ; and, addressing Mr. Brandon, said, “*Goo on, Mester.*” Mr. Brandon then proceeded in his discourse, and the swearing schoolmaster approached very near ; when Elliott, again addressing the preacher, said, “*Now stop a bit, Mester.*” The preacher was silent ; and Elliott, laying hold of the schoolmaster by a leg and an arm, carried him through the congregation, and threw him among some briers and thorns ; then applying to him a dishonourable epithet, he bade him lie there till the service was ended. Resuming, then, his former situation, he said to Mr. Brandon, “*Now goo on, Mester.*” The preacher obeyed, and the meeting concluded in peace. The next Methodist preacher that visited Sheepshead was Mr. William Darney, who addressed a congregation in the open street. He was plentifully bespattered with mud, and no one invited him into any house, or offered him the slightest refreshment.

“The word of the Lord was precious in those days ;” and



hence Jane Sansom and her companion, with a few others like-minded, used to walk on the sabbath day to Smisby and Breedon, to enjoy the ministry of Mr. Sellon. The distance was at least six or seven miles, and the roads were very bad : but they took their provisions for the day with them, and found themselves amply repaid for all their toil in attending the preaching of that very sensible and zealous clergyman, who was long distinguished as the advocate and friend of Mr. Wesley. The first man who sustained the character of a Methodist in that neighbourhood was Nicholas Loe, of Dishley-Thorpe. He acted as a friend and father to the subject of this memoir, watching over her spiritual interests with constant solicitude, till the year 1777, when he died in the Lord. Such were the piety and usefulness of this very excellent man, that when he died, it seemed as if a pillar of the church had failed. Great lamentation was made over him by a numerous concourse of friends, who followed him to his grave ; which is situated just within Dishley church yard, where a plain stone perpetuates his memory, and on which I have looked with no common emotion. On the subject of his death, the late Rev. Joseph Pescod composed an interesting ode, many copies of which were printed and circulated in the neighbourhood.

About the time of Jane Sansom's conversion, a Methodist society was formed at Sheepshead, consisting of herself, Mary Willmott, and William Garner, of Long-Whatton. After some time, they were joined by Mrs. Swain and her daughter Hannah, and subsequently by others ; but they long remained a "little flock." They were warmly attached to each other, and William Garner was their leader. During this "day of small things," the preachers who used to visit them, frequently inquired what progress they were making, and what number of persons belonged to their society. For a time the reply was, "Only three." Their number was afterwards doubled ; but the answer to the inquiry long remained, "Only six." When this reply was given one day, in a somewhat plaintive tone, to Mr. James Clough, he cheerfully exclaimed, "Six ! Blessed be God ! Six faithful souls are sufficient to set a whole town on fire with heavenly love !" — On hearing this their hopes were animated. They "thanked God, and took courage," and the pleasure of the Lord prospered among them. William Garner is said to have been the first person who prevailed upon the Methodist preachers regularly to visit Sheepshead. They were entertained at the house of Miss Willmott, and her companion, Jane Sansom ; and in their kind hospitality, as well as in their piety and zeal, long had those men of God reason to rejoice. William Garner, who was employed in those days as an instrument of great usefulness, was born at

Long-Whatton in the year 1739. Of this place he said that Mr. Sellon was curate for one year. In his youth William profited by the ministry of that excellent man; and when Mr. Sellon left Long-Whatton, he, and others whose hearts God had touched, were in the habit of going to Smisby and Breedon on the Lord's day, that they might still be instructed by his discourses. William found peace with God through our Lord Jesus Christ, while hearing Mr. Sellon preach on the following text: "I am he that blotteth out thy transgressions for my own name's sake." After this his conduct as a Christian was highly exemplary, and his zealous efforts to promote the interests of religion were rendered successful by the blessing of God. He was a means of forming a society and of erecting a chapel at Griffy-Dam, where he resided for several years; and, having long adorned his Christian profession, he died at Whatton in September, 1821, to which place he had returned after the death of his father to enjoy his paternal inheritance.

In 1780 Miss Willmott was married to Mr. James Dodd. This change of circumstances made it necessary that Jane Sansom should be separated from the residence of her friend and companion; after which she resided successively at Loughborough, Leicester, Ashby, &c. Being much respected by the societies in those places, as well as at Griffy-Dam, Castle-Donnington, Hathern, Swannington, and Cole-Orton, she was frequently called upon by different friends to assist them in times of affliction, and in other emergencies; and wherever she went she enjoyed the warm affection of her friends: she also frequently visited her old companion, Mrs. Dodd. During this period of her life she maintained her integrity, and adorned the doctrine of God her Saviour. Meanwhile the cause of religion prospered in Sheepshead; and in the year 1788 a neat little chapel was erected, with a gallery at one end. Here the society and congregation enjoyed the means of grace, until the place became too strait for them, and was enlarged in 1810 to its present size.

In the year 1799 Mrs. Dodd departed this life, and Jane was requested to return to her former home at Sheepshead, in the capacity of housekeeper to the widower; who did not long survive the death of his wife. Before his demise he disposed of his house, which adjoined the chapel, to the trustees, upon two conditions,—That he and Jane should reside in it during their lives; and, That a room and bed should be always reserved for the use of the Methodist preachers, whenever they visited the place in their stated course of duty. Here, therefore, she resided, and continued to entertain "the messengers of the churches," until she also was called to her eternal home. When she was not able to minister to them, in consequence of her age and growing

infirmities, her kind and pious neighbours were always ready to supply her lack of service. It was the joy of her heart to receive under her roof the servants of the Lord Jesus ; and her happiness was always heightened when she could prevail upon them to remain all night. In pressing this upon her reverend guests, however, she could not always succeed ; though the practice of continuing all night in the villages belonging to the Methodist circuits is more closely connected with the full discharge of pastoral duties than many persons seem to imagine.

During the latter years of her life, our late friend was so borne down by age and infirmity, that though she lived so near the chapel, she could never attend its religious services. She had, however, the visits of the preachers ; a class also met in her house, and the members of the society were not wanting in their friendly attention to her. By the divine blessing upon these means, her soul was kept alive to God, and the consolations of religion abounded in her mind. For many years she was chiefly supported by keeping a school ; the deficiencies of her income being in part made up by the liberality of her friends. Her temporal supplies, however, on several occasions, were somewhat scanty ; and in her intercourse with an intimate friend, who has long been afflicted with blindness, and is no stranger to poverty, the inquiry was not unfrequently urged, in the spirit of mutual sympathy, "Have the ravens brought any thing of late ?" Yet, in the midst of all her privations, such was her attachment to the cause of God, that she sacredly devoted the weekly first-fruits of her income to him. The first penny she set apart for God, and regularly paid it at the time of her classmeeting : and who will say that she was a loser in refusing to withhold that which she conscientiously believed her Lord required ; when she had been, even from her birth, so peculiarly indebted to the care and bounty of Divine Providence ? For about twelve months before her death, such were her afflictions, that she was compelled to give up her school altogether, and to subsist entirely on the kindness of her friends ; and, notwithstanding the deep poverty which many feel in that place, several excellent individuals showed their love to her by contributing weekly a penny or twopence towards her support. These small contributions, with a legacy of five pounds per annum, left her by a relation, the liberal presents of the lady of the clergyman in that place, and the occasional donations of other friends, supplied her wants till it pleased God to remove her to those blissful regions where affliction and want are never known. For about eight months she suffered the most excruciating pain ; yet she murmured not, "neither charged God foolishly," but bore her afflictions with Christian fortitude and resignation ; often expressing her "desire to depart and to be with Christ, which is far better." She spoke but little for



some weeks before her death; but her confidence in her almighty Saviour remained unshaken until she entered into the joy of her Lord, June 29th, 1824, in the eighty-third year of her age.

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## MISCELLANEOUS.

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### THOUGHTS UPON TASTE.

By the Rev. John Wesley.

1. A FEW weeks ago, I read, with care and attention, a celebrated *Essay on Taste*. I cannot say but I entered upon it with great expectation, as I knew the author to be a man of understanding, and one whose natural abilities were improved by a considerable share of learning. I knew likewise that the performance itself had been highly and generally applauded: yea, that the doctor had been honoured with the medal which is yearly given by the society to him that produces the best performance on the subject proposed.

2. Yet, to speak the plain truth, I cannot affirm that it altogether answered my expectation. It did not appear to me to be written upon a good plan, neither to be well digested;—and there are assertions almost in every chapter which are exceedingly disputable. Many of these I could not clearly assert—some of them I utterly deny: neither could I find in the whole tract any clear, just definition of the subject: so that, after all he has said, one would still be puzzled to answer the question, “What is taste?”

3. But is there any better book upon the subject extant? I do not conceive there is—at least I have not seen it; although there are some ingenious thoughts of Mr. Addison upon it in the *Spectator*; and nearly related to this is his fine “*Essay on the Pleasures of Imagination*.” But *taste* is a more ex-

tensive word. It does not relate to the imagination only.

4. It may be the more difficult to understand the precise meaning of the word, because there are so few words that are synonymous to it. I do not recollect any, either in Greek or Latin; no, nor yet in the English language. Indeed we have some which are generally supposed to be nearly equivalent with it. So a man of *taste* is almost the same with a man of *genius*, a man of *sense*, or a man of *judgment*: but none of these mean exactly the same thing.

5. “Most languages,” says Mr. Addison, “make use of this metaphor to express that faculty of mind which distinguishes the most concealed faults and nicest perfections in writings.” But this definition is far too narrow, for taste refers to other things as well as writings: and when he adds, it “is that faculty of the soul which discovers the beauties of an author with pleasure, and his imperfections with dislike:” this is too narrow still; for taste is concerned with many things beside authors.

6. What then is *taste*, in the general meaning of the word? It is certainly a faculty of the mind, analagous to the sense of taste. By the external sense we *relish* various foods, and *distinguish* one from the other. By the internal, we *relish* and *distinguish* from each other various foods offered to the mind.

Taste is, therefore, that internal sense which relishes and distinguishes its proper object. By *relishes* I mean *perceives with pleasure*: for in the common acceptance of the word, we are not said to have a taste for displeasing, but only for pleasing objects; and as various as those objects are, so various are the species of taste.

7. Some of these are objects of the understanding. Such are all speculative truths;—particularly those of a metaphysical or mathematical nature. So we say, a man has a *taste* for metaphysics; which is more than to say, he has *judgment* therein. It implies, over and above, that he has a *relish* for them; that he finds a sweetness in the study of them: and when we say, a man has a *taste* for the mathematics, we mean by that expression, not only that he is capable of understanding them, but that he takes pleasure therein.

8. Another species of taste is that which relates to the objects that gratify the imagination. Thus we are accustomed to say, a man has a *taste* for grandeur, for novelty, or for beauty: meaning thereby, that he takes pleasure in grand, in new, or in beautiful objects, whether they are such by nature or by art: and herein there is an unbounded variety—I mean, in the different tastes of men: some having a taste for grandeur, some for beauty. Some again have a taste for one kind of beauty, and others for another. Some have a taste for the beauties of nature; others for those of art: the former for flowers, meadows, fields, or woods; the latter for painting or poetry;—but some have a taste both for the one and the other.

9. But is there not likewise a kind of internal sense, whereby we relish the happiness of our fel-

low creatures, even without any reflection on our own interest,—without any reference to ourselves? Whereby we bear a part in the prosperity of others, and rejoice with them that rejoice? Surely there is something still in the human mind, in many, if not in all, (whether by nature or from a higher principle,) which interests us in the welfare, not only of our relatives, our friends, and our neighbours, but of those who are at the greatest distance from us, whether in time or place;—and the most generous minds have most of this taste for human happiness.

10. May we not likewise observe that there is a *beauty* in virtue, in gratitude, and disinterested benevolence? And have not many at least a taste for this? Do they not discern and relish it, wherever they find it? Yea, does it not give them one of the most delicate pleasures whereof the human mind is capable? Is not this taste of infinitely more value than a taste for any or all the pleasures of imagination? and is not this pleasure infinitely more delicate than any that ever resulted, yea, or can result, from the utmost refinements of music, poetry, or painting?

11. As to taste in general, internal as well as external taste seems to belong to all mankind, although infinitely diversified, both as to the objects and the degrees of it. When therefore we say, “A man has no taste,” the words are not to be taken strictly, as if he had absolutely no taste at all, in any of the foregoing senses,—seeing every man living has more or less an internal as well as external taste.—But they are to be understood in a limited sense. He has *no taste*, suppose, for metaphysics: he has no discernment, and he has no pleasure in things of this abstracted

nature. Another man has *no taste* for mathematics: he has neither pleasure nor judgment therein.—Mean time the mathematician has *no taste* either for poetry or music. He does not discern, and he does not relish, the beauties either of one or the other. But every one of these has some internal taste, how dull soever it be.

12. A *dull taste* is properly one that is faint and languid, that has no lively perception of its object. But sometimes, by a man of a dull taste, we mean one that relishes dull things:—suppose dull, low compositions in music or poetry, or coarse and worthless pictures. But this is more properly termed a *bad taste*. So one is hugely pleased with the daubing of a sign-post, another with doggerel verses, and a third with the heavenly music of a pair of bagpipes! Almost every town and every village supplies us with instances of the same kind. We sometimes call this a *false taste*, as it supposes things to be excellent which are not. In many it is natural: they have had this wrong turn ever since they were born. But in others it is gradually acquired, either by reading or conversation. Then we term it a *vitiating taste*: of this, too, there are abundant instances.

13. On the other hand, he has a *good*, a *just*, or a *true taste*, which discerns and relishes whatever, either in the works of nature or of art, is truly excellent in its kind. This is sometimes termed a *correct taste*; especially when it is delighted more or less, according to the greater or smaller degree of excellence that is in the object. This differs very little, if at all, from a *fine taste*; especially as Mr. Addison defines it, "That faculty of the mind which discerns with pleasure all the beauties of writing:" should

it not be rather, "Which discerns all that is grand and beautiful, in the works both of art and nature?"

14. Such a taste as this is much to be desired, and that on many accounts. It greatly increases those pleasures of life which are not only innocent but useful. It qualifies us to be of far greater service to our fellow creatures. It is more especially desirable for those whose profession calls them to converse with many: seeing it enables them to be more agreeable, and consequently more profitable in conversation.

15. But how shall a man know whether he is possessed of this faculty or not? Let him, says Mr. Addison, "Read over the celebrated works of antiquity," (to know whether he has a taste for fine writing,) "which have stood the test for so many ages and countries; or those works among the moderns which have the sanction of the politer part of our contemporaries. If, upon the perusal of such writings, he does not find himself delighted in an extraordinary manner, or if, upon reading the admired passages in such authors, he finds a coldness and indifference in his thoughts, he ought to conclude, not (as is most common among tasteless readers) that the author wants those perfections which have been admired in them, but that he himself wants the faculty of discerning them."

16. But how can a man acquire this taste? It "must in some degree be born with us: as it often happens that those who have other qualities in perfection are wholly void of this. But though it may, in some measure, be born with us, there are several means of improving it, without which it will be very imperfect, and of little use to the person that possesses it. The



most natural means is to be conversant with the writings of the best authors. One that has any taste either discovers new beauties, or receives stronger impressions from the masterly strokes of a great author, every time he peruses him."

17. "Conversation with men of genius is another means of improving our natural taste. It is impossible for a man of the greatest parts to consider any thing in its whole extent. Every man, besides general observations upon an author, forms some that are peculiar

to his own way of thinking. So that conversation will naturally furnish us with hints which we did not attend to, and make us enjoy other men's parts and reflections as well as our own."— Besides, if we converse freely with men of taste, and incite them to "open the window in their breast," we may learn to correct whatever is yet amiss in our taste, as well as to supply whatever we or they perceive to be still wanting: all which may be directed to that glorious end—the *pleasing all men, for their good, unto edification.*

For the Methodist Magazine.

OBSERVATIONS ON THE SEVENTH AND EIGHTH CHAPTERS OF ST. PAUL'S LETTER TO THE ROMANS.

By William Thacher.

By attentively reviewing these two chapters, they appear as a distinct section of the epistle,—containing a course of argument, with introduction, propositions, and conclusions. The whole appears to be addressed directly to the converted Jews, for whom the discourse is primarily designed. "Know ye not, brethren, (for I speak to them that *know the law,*)"—adverting to a position in their law familiar to all, viz. *that* on first and second marriages, and applying it by metaphor to their former obligation to the *Mosaic* law, which expired by the coming of Christ, and to their subsequent union with Christ by the faith of the gospel, together with the design of that union, that is, that they "*should bring forth spiritual fruit unto God.*"

Then follow two plain propositions,—the first is verse 5th, on their former legal state:—"For when we were in the flesh, the motions of sins, *which were by the law,* did work in our members to

bring forth fruit unto death." The second proposition is on their evangelical state, verse 6th:—"But *now* we are delivered from *the law*: that being dead wherein we *were* held, we should serve in *newness of spirit,* and not in the *oldness of the letter.*" Having thus stated these two points, he enters directly on the consideration of the law, to which he cleaves till the close of the 24th verse, in all which discourse there is not a word on a regenerate state, nor even a mention of the Saviour; but he shows the predicament of an awakened Jew, seeking justification by the deeds of the law, and his failure in the attempt goes to demonstrate this truth, that *by the deeds of the law shall no flesh be justified.* All this is done to make the sinner feel the insufficiency of the law for salvation, that he might come to Christ, and be justified by faith. His Jew, indeed, *delights in that law, to which,* as yet, he feels wedded, *after the inward man;* but he

finds another law in his members,— i. e., the carnal mind ruling within him, bringing him into captivity to the law of sin, which is in his members, and is made to exclaim, on the verge of despair, *Oh, wretched man that I am! Who shall deliver me from the body of this DEATH?*— Compare this conclusion with his first propositions:—*The motions of sins which were by the law did work in our members to bring forth fruit unto DEATH.*

In the 25th verse he answers the question of the 24th, and then subjoins an inference from the preceding argument, viz. that a man under the law-work *desires* to obey the spiritual law; but the tyranny of the carnal mind keeps him the slave of sin, according to the declaration in the 14th verse—*carnal, sold under sin.*

The apostle commences his second proposition with the eighth chapter, which was before stated in these words:—“But now we are delivered from the law: that being dead wherein we were held, we should serve in newness of the spirit, and not in the oldness of the letter.” Here, by the adverb *now*, he shows that he is speaking of their present state. *There is, therefore, now in your spiritual state, as delivered from the law, which worketh wrath,—there is NOW no condemnation, as there was in your former state, because ye are in Christ Jesus, and because “the law of the Spirit of life in Christ Jesus hath made you FREE from the law of sin and death.”* that law which held its subjects in bondage being yet “*carnal, sold under sin.*” Behold the contrast! Once a slave of sin, under the tyranny of the carnal mind; NOW, “*the righteousness of the law is FULFILLED in us, who walk not after the flesh, but after the Spirit.*” Now he serves “in

*newness of the Spirit;*” BEFORE, “*in the oldness of the letter.*” To be carnal, and sold under sin, describes the bond-slave of sin and Satan. To be made free, by the law of the Spirit of life in Christ Jesus, describes the happy state of the newborn heir of glory;—and how astonishing is it that some literary divines should try to make these contrarieties meet together in a child of God!

Yet, while he treats on their freedom by grace, he keeps his eye on the matter of his first proposition, see verse 3d:—“For what the LAW could not do, in that it was weak through the flesh, God, by sending his Son, hath done, by this sacrifice for sin,—that the righteousness of the law might (not be broken, as before, but) be fulfilled in us, who walk not after the flesh but after the Spirit:”—thus showing the insufficiency of the law, and the sufficiency of Christ for salvation. He then contrasts the two states, verses 5th and 6th:—“For they that are after the flesh, do mind the things of the flesh; and they that are after the Spirit, the things of the Spirit: for to be carnally minded is death, but to be spiritually minded is life and peace:”—and then, to confirm the doctrine of his first proposition, he says,—“Because the carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be; so THEN they that are in the flesh (carnal, sold under sin) CANNOT please God.”

In the 9th, 10th, and 11th verses, on their renewed state, he shows that they, being alive in Christ, are consequently dead to sin; and leads their minds to the subject of the resurrection of the body to immortality, as a result of their souls being raised to spiritual

life:—"Ye are not in the flesh, (the carnal state,) but in the Spirit: the body indeed is dead, because of sin, (mortal, because of the fall,) but the spirit is life, (the soul is alive,) because of righteousness," (the righteousness of Christ:);—and then he infers their *spiritual life* as a pledge of the resurrection of the body. "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken (raise to life) your *mortal bodies* by his Spirit that (now) dwelleth in you." In the 12th verse he infers their *obligation*, arising from these blessings:—"Therefore, brethren, we are *debtors*, not to the flesh to live after the flesh:" verse 13th: "for if ye live after the flesh, ye shall die" (a spiritual death:); "but if ye, through the Spirit, do mortify the deeds of the body, ye shall live" (a spiritual life): verse 14th: "For as many as are led by the Spirit of God, they are the sons of God;" and from their sonship he is led to notice their former *slavery* under the law, in opposition to their state of grace under the gospel, verses 15th and 16th: "For ye have not received the Spirit of bondage again to fear; but ye have received the spirit of adoption,—whereby we cry, Abba Father! The Spirit itself beareth witness, with our spirit, that we are the sons of God:"—thence inferring their heirship in the 17th verse: "And if children, then heirs, heirs of God, and joint heirs with Christ: if so be that we suffer with him, that we may be also glorified together." Here the apostle closes his second proposition with the finish of his contrast between the legal and evangelical states. His CHRISTIAN is free; he is spiritual; he fulfils a spiritual law; he enjoys life and peace; he is a child of God; he looks for a glorious resurrection; he has the Holy Ghost witnessing his sonship; he is an heir of God, and a joint heir with Christ. Oh! how different from his poor legal Jew, groaning under his burthen of the carnal mind and body of death! From this happy state of the Christian he draws arguments of support under suffering, verse 18th:—"For I reckon that the sufferings of this present time (this life) are not worthy to be compared with the glory which shall be revealed in us." The sufferings which are consequent on their union with Christ, will be a means of enhancing the glory of their heavenly state. He secondly brings into view that resurrection which he had mentioned in the 11th verse, to which their earnest expectation was directed, and speaks of the certainty of their deliverance from the bondage of corruption into that glorious liberty of the sons of God, which, in verse 23d, he says is the redemption of their body.—He thirdly brings into view the Spirit of God aiding their hope, their earnest expectation, by inspiring their minds with faith and prayer, that they might not be discouraged in the hour of suffering, but that all things might work together for their good.

In the 29th and 30th verses he says, "For whom he did foreknow, (knew before as his followers,) he also did predestinate to be conformed to the (suffering) image of his Son, (he who was a man of sorrows, and acquainted with grief,) that he might be the first-born (captain of their salvation in suffering) among many brethren."—"Whom he did predestinate, he also called" (to suffer.) "Them he also justified," (as faithful in suffering.) "Them he also glo-



*vised.*" Compare this with the 17th and 18th verses, where he begins on suffering:—"If so be that we *suffer with him*, that we may be glorified *together*: for I reckon that the sufferings of this present time are not worthy to be compared with the *glory* that shall be revealed in us." He called—he justified—he glorified.

The apostle, having been brought by his subject to such an eminence, casts around his triumphant eye, as if surveying the conflicts through which he and his fellow Christians had passed; and then, looking up to the Captain of their salvation, filled with holy fervour, he breaks out into a series of triumphant interrogations, as follows:—"What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, *how shall he not with him also freely give us all things?* Who shall lay any thing to the charge of God's elect? \*Is it God that justifieth? Who is he that condemneth? Is it Christ that died? Yea, rather, is he risen again? and is he at the right hand of God? Doth he also make intercession for us? Who shall separate us from the love of Christ? Tribulation? or distress? or persecution? or famine? or nakedness? or peril? or sword?"—and then, quoting Psalm xlv, 22, he applies it to the case in hand for the confirmation of their faith, and then gives one comprehensive answer to the whole: "Nay, in all these things we are *more* than conquerors, through him that loved us." Here, filled with holy triumph, his victorious faith breaks forth with, "I am persuaded that neither death nor life, nor angels, nor principalities, nor

powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

With this view of the character of St. Paul, in connexion with the subject before us, we see in him the enlightened, the consistent, the energetic, and the overwhelming orator, the clear, sound, evangelical preacher, and that inspired, shining, apostolic luminary, who "was not a whit behind the chiefest apostles,"—the great champion for gospel truth and holiness, and the triumphant conqueror of all, even the last, of his enemies,—and all this *only* by Jesus Christ our Lord.

But who can, without emotion, see this excellent herald of grace, this ardent, this masterly vindicator of gospel holiness, compelled to become the advocate of sin, and made to speak a sentiment so repugnant to that purity which shines so conspicuously in all his letters? He that said, "Let as many of us as *be perfect* be thus minded;"—"Old things are passed away, and behold *ALL* things are become new;"—"That we may present *EVERY MAN PERFECT* in Christ Jesus;"—"That ye may be *filled with all the fulness of God*;"—"Holy and without blame before him in love;"—he that "was caught up into the third heavens,"—HE must be made the apologist for a continuance in sin! And we are told that the commentary on all his expressions of gospel purity might be found in the 7th chapter of his letter to the Romans: that is, he was always "*carnal, sold under sin*,"—always "*under captivity to the law of sin*, which was in his members,"—always a

\* See Griesbach, who places notes of interrogation in all these places, as here quoted.

wretched man, almost in despair, so ignorant of Christ as to inquire, "*Who shall deliver me from the body of this death?*" With this view of St. Paul, shall we choose him for a guide? Will he not lead us into contradictions, into inconsistency, into error? Shall we be "*carnal, sold (for slaves) under sin,*" while "*free from the law of sin and death?*" Shall we be "*under the (Jewish) law*" and "*under grace*" at one time? Holy and unholy? "*In Christ,*" ignorant of Christ? "*Perfect in Christ Jesus,*" and "*serving the law of sin?*" Where am I? On the rock Christ, or in the quagmire of sin? Who can tell me? Oh, wretched man that I am! Who shall deliver from this *body of divinity*, this mass

of contradiction, this scandal on St. Paul's character? Alas! into what difficulty do they fall, who give the seventh chapter of Romans as a standard of the Christian character!

Before I close these remarks, I shall just observe that the two last verses of the eighth chapter of Romans are sometimes used in support of the doctrine of the infallible perseverance of the saints: to which I reply, that if they can find *sin* included in St. Paul's catalogue, or if they can demonstrate the position that sin is a creature, the passage is an argument for their point;—otherwise, allowing their doctrine to be true, those verses are no argument in its support.

#### AMERICAN TRACT SOCIETY.

"The American Tract Society has been established by the united efforts of some of the most distinguished members (both in the ministry and out of it) of the Protestant Episcopal Church, the Presbyterian, Reformed Dutch, Congregational, Baptist, and Methodist churches."

THE above is copied from an editorial article in the Wesleyan Journal. Though we would not impute to the gentleman who fills that department the smallest intention to mislead his readers, yet the manner in which the above is expressed, standing, as it does, in connexion with an unqualified approbation of the American Tract Society, and an invitation to the patrons of the Journal to unite in forming auxiliaries, is calculated to make a wrong impression. It is true that Mr. Summerfield was one of the speakers who addressed the meeting at the time the constitution of that society was adopted, and he was elected a member of the publishing committee; and other individuals of the Methodist church might have attended on that occasion, as is generally the case at similar meetings whether they

approve of the proposed objects or not: but the following facts will demonstrate that the great majority of the Methodists in this city, and the whole of the New-York Methodist Tract Society, refused to have any thing to do with the proposed union.

The agent commissioned by the society in Boston to come to this city, with a view to solicit the attention of the citizens to the subject of removing the site of the American Tract Society to this city, and to invite the co-operation of the several Christian denominations for the establishment of a national institution, called on us, the agents of the Methodist Book Concern, and proposed his object and plans. At first, under certain conditions, which were frankly mentioned, the utility and feasibility of the plan were assented to;

but the farther the subject was investigated, and the more maturely weighed, the more the difficulties seemed to multiply. After several interviews, all of which were conducted by Mr. —, the agent of the American Tract Society, with a Christian temper and liberality, a meeting of the managers of the New-York Methodist Tract Society was called, to whom was submitted a proposition from a committee of the New-York Tract Society, to form a union. On discussing the subject, many and (what appeared to be at that time) insurmountable difficulties arose in the way of the proposed union;— and it was finally resolved to be inexpedient, at that time, to concede to the proposition. This resolution was communicated to the committee appointed to confer with the Methodist Tract Society, and to the agent from Boston.

In the course of the interviews with us, on the manner of carrying the objects of the society into effect, so as to embrace some of all denominations of Christians, we were requested to name some persons belonging to the Methodist Episcopal Church, ministers and others, whom it might be proper to elect as officers, which was done as a matter of courtesy.

After the above resolution was passed, and handed to the parties concerned, we were still pressed to aim at effecting a union; and we are free to say that there appeared to be a disposition on their part to remove out of the way every impediment they could: but, in our estimation, there were those existing which could not be touched; and, learning that it was their intention to elect the persons belonging to the Methodist Episcopal Church, which had been mentioned, some of whom were members

and officers of the N. Y. Methodist Tract Society, another meeting of its managers was called, when the following resolutions, after mature consideration, were passed:

“At a meeting of the board of Managers of the New-York Methodist Tract Society, March 11, 1825, the following resolutions were unanimously passed:—

“1. *Resolved*, That in the opinion of this board it is inexpedient for the Methodist Tract Society to unite in the proposed establishment of a *national* tract society; and that such an institution, with any other of a similar nature, is rather fraught with danger to the religious communities in this country, in which every advance towards any establishment of a *national* character, professedly connected with religion, ought to be promptly and decidedly discountenanced.

“2. *Resolved*, That this board are of opinion that it will be improper to place the names of any official or other persons in the Methodist Episcopal Church on any committee, or in any official relation, connected with the proposed establishment, without their consent.

“3. *Resolved*, That a copy of the above resolutions be transmitted by the clerk to the committee of the New-York Tract Society, and to the agent of the American Tract Society.”

“The foregoing is a true copy from the minutes of the board of the New-York Methodist Tract Society. L. S. BURLING,

“Clerk.”

“The committee of the New-York Tract Society,” mentioned in the concluding resolution, was appointed by that society to co-operate with the agent from Bos-



ton, and from whom the written communication to our board came; and the above resolutions were sent to that committee previously to the general meeting\* which adopted the constitution of the general society, and elected its officers: notwithstanding, most of the persons which had been named, belonging to the Methodist Episcopal Church, were elected without either their knowledge or consent. It is believed that all those (one excepted) who were resident in the city of New-York, some of whom had protested against their election, as soon as notified of it sent in their resignation. What those at a distance have done, we know not;—but that all might have information of the views entertained here, the above resolutions were printed and circulated with the last April number of this Magazine.

This information is given, not from any hostility to the American Tract Society, nor to impugn the motives of those who consider it their Christian duty to unite in promoting its objects, but for the purpose of letting our readers know the true circumstances of the case, that they may not act under an impression that the Methodists in this city, and especially the members of the N. Y. Methodist Tract Society, are amalgamated with the American Society.—We do not wish to throw the smallest impediment in the way of its benevolent operations, but most sincerely hope that the public may realize all the spiritual benefit from it that is anticipated, and that all its evangelical tracts may have the most diffusive spread.

While, however, we heartily wish success to the endeavours of that society in circulating religious knowledge, we, in conjunction with our brethren, who have been acquainted with the proceedings, have thought it most consistent, because likely to be productive of the most good, to lend our influence exclusively to the operations of our own society in circulating religious tracts. It is possible that the time may come when we may think differently;—and whenever we shall see sufficient cause to alter our opinion, and to think that the most good may be effected by a general union of all denominations, (a thing certainly desirable in itself,) we hope not to be backward in avowing our conviction, and in proving our sincerity by acting accordingly.

We know it is a very common thing in our day to decry sectarian prejudice and party zeal, and we certainly rejoice at the increase of a spirit of catholicism, and the consequent decrease of sectarian bigotry and party prejudice; but, if we are not greatly mistaken, there is still existing, even in the midst of this cry for universal amalgamation of sects and parties, much of the old leaven of bigoted attachment to party peculiarities, and that efforts are still making to build up a party, even at the expense of others who may stand in the way. For ourselves, we frankly confess, that, while we heartily rejoice at every evangelical effort that is made to diffuse the knowledge of God our Saviour, we feel a predilection for the sect to which we belong, and believe it our duty

\* It is perhaps in justice due to the gentlemen alluded to, to say that the shortness of the time from the passage of the resolutions to the time of the public meeting—being on the same day—might have made it somewhat difficult to prepare substitutes, though we think they ought to have read the resolutions in the public meeting, that all who voted for the persons belonging to the Methodist church might have known that their votes were useless.

to promote its interests, because we think in so doing we are advancing the kingdom of the Lord Jesus;—and we are willing to grant that others, in cleaving to their party, may be actuated by similar views and motives:—but, while we thus frankly avow ourselves, we trust that we shall be credited for the same sincerity, when we say that we believe others, not united with us, are zealously promoting the same general cause.

If those, therefore, who follow not with us, cast out devils, we forbid them not: and if they think they can cast out more, can bring more sinners to a saving acquaintance with the Lord Jesus, by casting of their abundance, or even their mite, into the treasury of the American Tract Society, be it so—we forbid them not: but if any hesitate, and finally conclude that by following with us they may more effectually promote the cause of pure religion, they are informed that the New-York Methodist Tract Society still exists, that its funds are not overflowing, that its tracts are now published at the Methodist Book-Room, that they may be had at 10 cents for 100 pages, and that the society has lately added several new tracts to its list. (See the third page of the cover of this Magazine for a list of the tracts.)

We might observe here, by way of conclusion, that we have been induced to give this information, not merely because the article which heads this communication

appeared in the Wesleyan Journal, but because others have been led into a similar mistake, and we have been frequently asked our views and opinion respecting the American Tract Society, and whether the N. Y. Methodist Tract Society had formed a union with it. We therefore, once for all, take this method of presenting to our readers a true statement of the circumstances which accompanied the negotiation, and its final result; at the same time leaving every person to follow his own judgment, by simply saying, that, however desirable in the view of Christian philanthropy such a union might be, the time seems not to have arrived to carry it into effective operation. And though there appears, at first sight, to be the most perfect impartiality in selecting the publishing committee of the American Tract Society, by securing to each denomination a representation in it, yet it seems rather a violation of the rights of any association to give power to so small a minority as one solitary member to put a veto upon the unanimous opinion of all the rest: but this is done in the present instance, by its being provided in the constitution that no tract shall be published so long as any one member of the publishing committee shall make his objections. It is easy to perceive that one member of that committee might, if he would, prevent any tract from being published for at least one year,—that is, until he should be displaced at an annual election of officers.

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From the Wesleyan Methodist Magazine.

#### REASONS FOR RENOUNCING POPERY.

The following document has been lately published in France, where it has excited considerable attention. We have no doubt but that it will be perused with interest by our Protestant readers.

LETTER FROM M. MOLLARD LEFEVRE, A RESPECTABLE MERCHANT OF LYONS,  
IN FRANCE.

Lyons, 25th June, 1825.

SIR,—You inquire what were the motives which actuated me in the step I have just taken, and why I attach so much importance to becoming a member of the Christian Reformed Church: I am ready to inform you, and to open my mind to you with the utmost candour. The gospel, my conscience, and my reason,—these, in three words, have been my guides and advisers.

I know, by my own experience, that man is formed for religion:—I felt the need of uniting myself to God by a true faith, and by worship; but I felt also that this faith and this worship ought to have nothing in them contrary to that light, that reason, that consciousness of right and wrong, which God has implanted within us; and that every religion which should not accord with these grand principles, or should shrink from being examined upon them, could not be divine, since God cannot contradict himself, and his works cannot dread the light.

It became, therefore, my wish to recur to the foundation of the Christian faith, by studying the Holy Scriptures in the love of truth; and from that moment, I may say, a new day broke upon me. I read also some of the writings of those fathers of the church who lived nearest the times of the apostles; and they accorded with the gospel in convincing me that the Christian Reformed Church was the true church of Jesus Christ, since its faith and worship perfectly agreed with the doctrines of the Founder of Christianity, and with those of his apostles; and since I found nothing therein opposed to my natural light.

I thought from the first that I ought to have recourse to the word of God alone, the divinity of which I acknowledged, and not to the opinions of men, frequently led astray by their own passions and interests; that I ought to look upon the Scripture as infallible, and to read it myself; that it must be so clear as to enable me to understand whatever in it concerned my faith and practice; and that I ought not to seek the rule of that faith in human traditions. Scripture itself confirmed my opinion; for I there read that “the law of the Lord is perfect,” Ps. xix,

8;\* that it is “inspired by God, to instruct, to rebuke, to correct, and to conduct to piety and righteousness,” 2 Tim. iii, 16; that Jesus Christ himself said to his disciples, “Search the Scriptures;” that he condemned traditions, saying of the scribes, “In vain do they worship me, teaching doctrines which are only the commandments of men; for they leave the commandments of God, to follow the traditions of men,” Mark vii, 7, 8; that St. Paul anathematizes all religious instruction which is not drawn from the gospel: “There are some that trouble you, who would overturn the gospel of Jesus Christ; but should we ourselves, or should an angel from heaven, preach a gospel unto you different from that which we have preached, let him be accursed,” Gal. i, 7—9; that the gospel is plain to those whom their passions blind not, as St. Paul also says: “If the gospel which we preach is yet veiled, it is to those who perish that it is veiled; to those unbelievers whose minds the god of this world hath blinded, in order that they may not be enlightened by the light of the gospel of the glory of Jesus Christ, who is the image of God,” 2 Cor. iv, 3, 4; that St. Ambrose also says, “The Holy Scripture is useful to every one.” St. Chrysostom says, again, “The reading of the Holy Scriptures is a strong bulwark against sin; and ignorance of the Scriptures is a great precipice, a deep abyss.”† St. Basil also tells us, “All that is not included in the divinely inspired Scripture, not being of faith, is sin.”

I felt, therefore, that it was my duty to examine Scripture alone, to seek therein what I ought to believe and to do. I perceived that it was the way pointed out by St. Paul himself, who, far from forbidding this examination to the people, says, “Prove all things;—approve that which is good,” 1 Thess. v. 21.

I dared not assent to the opinion of any church, merely as a church, nor of any council, while Jesus Christ announced, “There shall arise false Christs, and false prophets, who shall do great signs and wonders, inasmuch as to deceive, if it were possible, the

\* See the version of the Bible, by Lemaistre de Sacy, published at Paris in 1759, with the royal approbation and privilege, by Wm. Desprez, printer to the king and clergy of France.

† St. Chrysostom, 3d Homily on Lazarus.



very elect," Matt. xxiv, 24. St. John also says on this subject, "My well beloved, believe not every spirit; but try whether the spirits be of God, for many false prophets are risen in the world," 1 John iv, 1. The abbe de Palerme himself admits "that a council may err; and that, in what regards faith, the conviction of an individual ought to be preferred to the opinion of the pope himself." "I dread councils," says St. Gregory, of Nazianzen, "and I have never seen any which have not done more harm than good."

The principles of Scripture, and of the earliest fathers, are those of the reformed church;—and I remarked, with pleasure, that she establishes her faith only as God and our own understandings tell us that it ought to be established. I observed that the ministers of religion were in the gospel forbidden to seek temporal power, riches, and honour; that charity, meekness, and humility, were to be characteristics of the priests of Jesus Christ. Peter says to them, "Feed the flock of God with which you are charged, watching over its conduct, not by a forced necessity, but by a voluntary affection, which should be according to God; not by a shameful desire of gain, but by a disinterested charity; not domineering over the Lord's heritage, but becoming examples to the flock, by a virtue which springs from the heart," 1 Peter v, 2, 3: and Jesus Christ himself tells them, "Trouble not yourselves concerning gold or silver, or other money in your purse," Matt. x, 9. He declares to them, that if they act otherwise, they are but Scribes and Pharisees, whom he reproves,—saying, "They love salutation in the public places, and to be called of men master; but as for you, desire not to be called master, because you have but one master, and you are all brethren. Neither call any one on earth your father, because you have but one Father, which is in heaven; and be not called teacher, because you have but one Teacher and but one Master, which is Christ. He who is great among you shall be your servant; for whosoever exalteth himself shall be abased, and whosoever abaseth himself shall be exalted. Wo unto you, Scribes and Pharisees, hypocrites, because, under the pretence of your long prayers, you devour widows' houses. It is for this that you shall receive a more

rigorous judgment. Wo unto you, for you cleanse the outside of the cup and of the platter, and yet you are within full of rapine and uncleanness," Matt. xxiii, 1, 7—11, 14, 25.

I observed, likewise, that their marriage was approved of by the word of God; since it was not his will to make of them a separate caste, with interests inimical to those of society, and to prevent from practising those numerous virtues to which the father of a family is called. St. Paul says, "Let them marry; for it is better to marry than to burn," 1 Cor. vii, 9. In writing to Timothy: "The bishop then must be blameless; he must have married but one wife; he must be sober, prudent, grave, and modest, loving hospitality, able to teach; he must not be given to wine, neither violent nor hasty to strike; but just and moderate, far from disputes, disinterested; he must govern well his own household, keeping his children in obedience, and in all propriety," 1 Tim. iii, 2—4. He says again, "Have we not power to lead about with us a wife, who may be our sister in Jesus Christ, as do the other apostles, and the brothers of our Lord, and Cephas?" 1 Cor. ix, 5;—and St. Clement, of Alexandria, says himself, "There are some who condemn the priests that marry; but will they not also condemn the apostles? for Peter and Philip had children, and the latter had his daughters married," Strom. i. The ministers of the reformed religion follow this principle, and the example of the apostles; they are, like them, fathers of families, patterns to their flock; they live in simplicity, making no vows contrary to human nature, the precepts of Scripture, purity of manners, and the good order of society.

I have embraced their communion, because in it there is no prostration before wood, or stone, or old relics of corpses to which corruption has paid no respect.

I have embraced this communion, because in it every thing is referred immediately to God the Saviour of men, and not to creatures sinful like ourselves; for, saith St. Paul, "There is but one God, and one Mediator between God and men, the man Christ Jesus," 1 Tim. ii, 5;—and St. John: "If any man sin, we have an advocate with the Father, Jesus Christ, who is righteous," 1 John ii, 1;—and consequently, Jesus Christ being here the

only hope of believers, they are entirely and uniformly Christians.

I have embraced this communion, because it does not enjoin upon believers pompously to exhibit their piety in the streets and public places—a practice which Jesus Christ reproves, saying, “Be not like the hypocrites, who affect to pray standing apart in the synagogues, and at the corners of the streets, in order to be seen of men.—Verily I say unto you, they have received their reward; but you, when you pray, enter into your closet, and the door being shut, pray unto your Father in secret, and your Father, who seeth that which passeth in secret, will give you its reward. When you fast, be not sad like the hypocrites; for they affect to appear with a disfigured countenance, in order that men may know when they fast. Verily I say unto you, they have received their reward. But you, when you fast, anoint your head, and wash your face, that it may not appear unto men that you fast, but to your Father, who is present in the most secret place; and your Father, who seeth that which passeth in secret, will give you its reward,” Matt. vi, 5, 6, 16—18.

I have embraced this communion, because in it there is no assumption, that he is a better man who eats fish than he who eats beef; for I can never believe that it was the design of God, in creating an aliment always wholesome, to prohibit us from using it at certain periods, unless we purchase exemption. Jesus Christ speaks not thus in the following words: “It is not that which enters into the mouth which defiles the man; but it is that which comes out of the mouth of man which defiles him,” Matt. xv, 11;—and St. Paul says, “Eat of all that is sold at the shambles, without asking whence it comes, for any scruple of conscience; for the earth is the Lord’s, and all that therein is,” 1 Cor. x, 25, 26.

I have embraced this communion, because in its public service every thing is understood and comprehended by every individual; and, having never learned Latin, I cannot believe it to be the will of God that ministers should edify me in Latin. The custom is condemned by St. Paul: “Also, my brethren, if I should come unto you speaking in unknown tongues, what usefulness should I bring unto you? I would rather speak in the church five words

which I could understand, and which should instruct others, than repeat ten thousand in an unknown tongue,” 1 Cor. xiv, 6, 19: (read all the chapter.) Pope John VIII was as much a Protestant as myself in this respect; for he said, “Let the praises of God be sung in the native language;” and I really think that if what is said to us is good, useful, and edifying, it ought to be understood; and if, on the contrary, it is something bad, it ought not to be said, either in Latin, Greek, or Chinese.

I have embraced this communion, because it does not exclude from future happiness poor little children, on account of their parents’ neglect in not having them baptized before their death. This doctrine has always appeared to me absurd, unjust, insulting to the Divinity, and unauthorized by a single word of Scripture.

I have embraced this communion, because in it the Lord’s Supper is a wholly spiritual ceremony, reminding us of the benefits which the Saviour came to confer upon humanity,—a memorial of his death, in which the bread and wine represent only the body and blood of Jesus; for I never could allow that a God wholly spiritual, the Creator of the heavens and the earth,—that God whose nature alone is infinity,—could be swallowed like a pill. It has ever appeared to me that the idea which materialized the Creator was an insult offered by us to him, as it is an insult to reason itself.

Lastly, I have embraced the Christian reformed communion, and I have embraced it with faith, confidence, and happiness, because it is not supported by the sword of the executioner;—it does not place the scaffolds and tortures of the inquisition beside the cross of him who came, not to destroy men, but to save them. I acknowledge that the violence with which some of its early members may have been reproached arose from the remains of human prejudice, from a habit of domination and of double power, (ecclesiastical and civil,) from which those men could not at once free themselves;—but at the present day this church is mild and charitable; it needs not the *Torquemada* to support it; it would not receive such aid; its precept is the precept of the Saviour: “You shall love the Lord your God, with all your heart, and with all your soul, and with all your mind: this is the greatest and first command-

ment; and this is the second, which is like unto it: You shall love your neighbours as yourselves. In these two commandments are contained all the law and the prophets," Matt. xxii, 37—40.

In this communion I recognise the true church of Jesus Christ, that primitive church which was restored by the gospel at the time of the reformation. I bless God for having given me thus to distinguish his divine light;—my children will one day bless me for having acted the part of an honest man, which is to embrace the truth as soon as he perceives it, without disquieting himself on account of the menaces and calumnies of those who shun the light, because their deeds are evil. If the

step I have taken were yet to take, the prospect of tortures and of scaffolds would be vainly presented in order to stop me: truth is my motto, the approbation of God and of my conscience is my law. Numbers are deterred from imitating me by their indifference to the truth and to religion, and because they fear rather to be censured in this world than to be condemned in the other.

Such, sir, are the motives which have actuated me. I believe you have a firm and upright mind, and I feel assured of your approbation. Accept the sentiments with which I remain, sir, your very humble and devoted servant,

MOLLARD LEFEVRE.

### THE EXAMPLE OF CHRIST.

By Dr. Bates.

THE life of Christ is a globe of precepts, a model of perfection, set before us for our imitation. This, in some respect, is more proportionable than the example of the Father; for in Christ were united all the perfections of God with the infirmities of a man. "He was holy, harmless, undefiled, and separate from sinners." His purity was absolute, and every grace, in the most divine degree, was expressed by his actions.—His life and death were a compounded miracle of obedience to God and love to men. Whatever the Father ordered him to undertake or undergo, he entirely consented to: he willingly "took on him the form of a servant:" it was not put upon him by compulsion. In his life, humility towards men who were infinite descents below him, self-denial, zeal for the honour of God, ardent desires for the salvation of men, were distinctly visible, as the flame discovers fire. In his sufferings, obedience and sacrifice were united. The willingness of his spirit was victorious over the repugnance of the natural will in the garden: "Not my will, but thine be done," was his unalterable choice. His patience was insuperable to all injuries. He was betrayed by a disciple for a vile price, and a murderer was preferred before him. He was scorned as a false Prophet, as a feigned King, and deceitful Saviour. He was spit upon, crowned with thorns, and crucified; and in the height of his sufferings never expressed a spark of anger against his enemies, nor the least degree of im-

patience. It was one principal reason of his obedience, to instruct and oblige us to conform to his pattern. We cannot securely follow the best of saints, who sometimes through ignorance and infirmity deviate from the narrow way; but our Saviour is "the way, the truth, and the life." What he said after washing his disciples' feet, (an action in which there was such an admirable mixture of humility and love, that it is not possible to conceive which excelled; for they were both in the highest perfection,) "I have given you an example, that ye should do as I have done to you," is applicable to all the virtues and graces that were exhibited in his practice. He instructs us to act according to his doings, and to suffer according to his sufferings. He levels the way, and makes it like a carpet, by going before us. Those duties which are harsh to nature, he instructs us in by his preaching and by his passion. How can we decline them, when they were performed by him in whom the glorious deity was personally united to the humanity? His life was a continual lecture of mortification. It is the observation of the natural historian, that "the tender providence of nature is admirable, in preparing medicines for us in beautiful fragrant flowers; that we might not refuse the remedy, as being more distasteful than our diseases." But how astonishing is the love of God, who sent his Son for our redemption from eternal death, and in his example has sweetened those



remedies which are requisite for the cure of our distempered passions!—Taking up the cross, submitting to poverty and persecution, are made tolerable by the consideration, that, in enduring them, we follow our Redeemer. Can any motive more engage and encourage our obedience than the persuasive pattern of our Sovereign and Saviour? Can we be averse from our duty, when our Lawgiver teaches us obedience by his own practice? Can any invitation be more attractive, than to do that for love to him which he did for love to us? The apostle tells the

Galatians, "If ye are circumcised, ye are debtors to keep the whole law."—By the same reason, if we are baptized, we are obliged to obey the law of faith: to order our lives according to the doctrine and example of Christ. We must adorn the gospel by the sacred splendour of our actions. A life free from gross sins merely, is a poor perfection: we must show forth the virtues of him "who hath called us to his kingdom and glory." The excellent goodness of Christians recommends the goodness of the gospel, and convinces infidels that it came from the Fountain of goodness.

### RELIGIOUS INSTABILITY EFFECTUALLY REBUKED.

(From the Wesleyan Methodist Magazine.)

It is well known that Frederick the Second, king of Prussia, took great pride in having his soldiers well disciplined; and was therefore particularly attentive to the conduct of the subalterns. It is perhaps not so well known that he sometimes manifested a real respect for religious people; for few men could more clearly discern the excellence of that practice which is produced by divine principles. While, therefore, he sneered at the profession of religion, he promoted to offices of trust such persons as exemplified the Christian character. The following incidents, which have not been published in this country, but are related on good authority, illustrate the truth of these remarks.

A serjeant, of the name of Thomas, who was very successful in training his men, and whose whole deportment pleased the king, was often noticed by him. He inquired respecting the place of his birth, his parents, his religious creed, and the place of worship which he frequented. On being informed that he was united with the Moravians, and attended their chapel in William-street, he exclaimed, "Oh! oh!—you are a fanatic—are you? Well, well; only take care to do your duty, and improve your men."

The king's common salutation after this was, "Well, how do you do? How are you going on in William-street?"

Frederick at length, in conversation with the serjeant's colonel, mentioned his intention of promoting Thomas to an office in the commissariat department, upon the death of an aged man who then filled it. The colonel, in order to encourage Thomas, informed him of the king's design. Unhappily,

this had an injurious effect upon the mind of the serjeant: for, alas! such is the depravity of the human heart, that few can endure the temptation of prosperity without sustaining spiritual loss.

Thomas began to forsake the assemblies of his Christian brethren;—and when reproved by his minister, he said his heart was with them, but he was afraid of offending the king. The minister bade him take heed that his heart did not deceive him.

Soon after the serjeant's religious declension, he was again accosted with—"Well, how do you do? How are your friends in William-street?" "I do not know, please your majesty," was the reply. "Not know! not know!" answered the king, "have you been ill then?" "No, please your majesty," rejoined the serjeant; "but I do not see it necessary to attend there so often as I used to do." "Then you are not so great a fanatic as I thought you," was the royal answer.

In a short time the aged officer died, and the colonel waited upon his majesty to inform him of the vacancy, and to remind him of his intention to raise serjeant Thomas to the situation. "No! no!" said the king, "he shall not have it: he does not go to William-street so often as he used to do." Surprised with this peremptory refusal, the colonel withdrew, and on his return found the serjeant waiting for the confirmation of his appointment.

"I do not know what is the matter with the king to-day," said the colonel; "but he will not give you the situation: he says you do not go to William-street so often as you used to do. I do not

know what he means ; but I suppose you do."

Presenting a low bow to the colonel, the serjeant silently departed ; and bowing still lower in spirit before the justice of God, he then, and ever after, adored

the greatness of the divine mercy, which did not leave him to be an example of the truth of that Scripture which says, "The prosperity of fools shall destroy them."

M. H.

#### EXTRACT.

WHENEVER you find a person, (unless he is exposing an absurdity,) while contending with an adversary, dealing in raillery, low witticisms, and conceits, instead of sober argument, you may suspect either the honesty of his heart, the soundness of his head, or the truth and righteousness of his cause. If you find him resorting to sly insinuations ; changing the natural tone of his voice, for the purpose of affecting the appearance of great meekness and moderation ; half exposing a fault, while he pretends to throw the mantle of charity over the most enormous feature of it ;—set him down for a moral cut-throat, who hides the knife with which he designs to kill his antagonist, under his assumed mantle of charity.

But if you perceive a person assuming a magisterial contour, swelling his countenance into an unnatural air of dignity, forcing his eye into an artificial stare of fierceness, affecting a hollow and commanding tone of voice, and clothing his ill-digested ideas in pompous language ; know that, being conscious of his want of native dignity, those stiff and disgusting airs are assumed for the purpose of intimidating

the weak and timorous ; that they are the offspring of pride and vanity, and are always the sure indications of the absence of sound wisdom and discretion.

If there be any person more dangerous than those, it is he who puts on the smile of complaisance while enmity rankles in his heart ; who inspires your confidence with an intention to deceive you ; who takes an advantage of your frankness, with a view to betray you ; who tantalizes you with quibbles, with a design to irritate you,—and, having gained his object, triumphs over your infirmity. An affected scowl and a forced smile are both alike an abomination to the amiable frankness which bespeaks an honest heart.

When counsels are guided by wisdom, and the heart actuated by sincerity and meekness, the exterior deportment is always adorned with the mantle of gracefulness, and no art is necessary to grace and dignify that character whose gracefulness and dignity exceed all art, and whose conscious integrity for ever precludes the necessity, and utterly condemns as criminal, the impositions of duplicity.

#### ORIGIN OF SUNDAY SCHOOLS.

(From the American Baptist Magazine.)

MR. Robert Raikes was born at Gloucester, (England,) in the year 1735. His father was the printer and proprietor of the Gloucester Journal, and to this business the subject of our memoir succeeded, by which he is said to have acquired a competent property. We are not acquainted with the circumstances of his education, or the events of his early life ; but active benevolence distinguished his manhood, and that divine principle (without which all pretensions to religion are as the sounding brass and tinkling cymbal) was first called into action by the forlorn condition of the prisoners in the bridewell of Gloucester. His property, his pen, and his influence, were devoted

to provide for them, not only the things needful for this life, but the more important advantages of religious and moral instruction, in order to prepare them for the enjoyment of a happier world.

The circumstances which led to the formation of the Sunday school system may be reckoned among the many proofs which the history of the world furnishes, that Providence has frequently caused the most magnificent effects to spring from means the most simple ; and by the steady, persevering efforts of an individual, the most important ends have often been accomplished. With a sensation of delight, which none can conceive but those

who have drunk from the same perennial fountain, Mr. Raikes, when on the threshold of eternity, related the interesting story of the origin of Sunday schools. One day in the year 1782, he went into the suburbs of his native city to hire a gardener. The man was from home, and while Mr. Raikes awaited his return, he was much disturbed by a group of noisy boys who infested the street. He asked the gardener's wife the cause of these children being so neglected and depraved. Her emphatic reply was, "Oh, sir! if you were here on a Sunday, you would pity them indeed: *we cannot read our Bible in peace for them.*" This answer operated with the force of electricity, and called forth all the energy of his benevolent soul. "Can nothing (he asked) be done for these poor children?—Is there any body near that will take them to school on a Sunday?" He was informed that there was a person in the neighbourhood who would probably do it. "At this important moment (to use his own language) the word 'try' was so powerfully impressed upon his mind as to decide him at once for action." He immediately went and entered into a treaty with the schoolmistress to take charge of a certain number of destitute children on the sabbath day,—and this proved the grain of mustard seed which has already produced a great tree, whose branches overshadow our own land, and whose roots are extending to the most distant regions of the earth. May its growth advance with accelerated progress, till the sons and daughters of ignorance and vice shall find a refuge under its fostering shade!

Mr. Raikes agreed to give this poor woman one shilling for her day's employment,—and he soon found three others who were willing to undertake a similar task. He now communicated his plan to the clergyman of the parish, (the Rev. Thos. Stock,) who promised to co-operate with him by visiting the schools on Sunday afternoons. Mr. Raikes printed a little book, which he distributed among them, and the Society for the promotion of Christian Knowledge sent him a number of Bibles and Testaments for a similar purpose. The effects produced on the conduct of these hitherto wretched children in a short time, cannot be better told than in the language of a woman living in the neighbourhood, who declared that "the place was be-

come quite a heaven upon Sundays in comparison to what it used to be." At the end of three years, the number of scholars increased to 300. Many of these, as well as their parents, had scarcely ever been seen within the precincts of a church,—but now numbers of them began to attend with regularity, and as many as fifty were sometimes present so early as seven o'clock in the morning.

Mr. Raikes not only possessed energy for bringing his benevolent system into action, but prudence for conducting it. In a letter to a friend, written about this period, he says, "I cannot express to you the pleasure I often receive in discovering genius and innate good dispositions among this little multitude. It is botanizing in human nature. I have often, too, the satisfaction of receiving thanks from parents for the reformation they perceive in their children. Often I have given them kind admonitions, which I always do in the mildest and gentlest manner. The going among them, doing them little kindnesses, distributing trifling rewards, and ingratiating myself with them, I hear, have given me an ascendancy, greater than I ever could have imagined; for I am told by their mistresses that they are very much afraid of my displeasure." Besides attending to the instruction of the children in their religious and social duties, he was particular in inculcating habits of cleanliness; and however mean or ragged their clothing might be, he insisted that each child should come to school with clean hands and face, and combed hair; as he well knew that attention to these little decencies of life have a wonderful tendency to advance civilization among the lower classes of society.

During the first three years, the establishment of Sunday schools was chiefly limited to the vicinity of the city where they had originated; but when the plan had, in the opinion of Mr. Raikes, been fully tried, he conceived that it should be more widely disseminated. For this purpose, he inserted a paragraph on the subject in his own journal, which was copied into several of the London and provincial papers. The plan was adopted soon after in London, and the first name on the list of the first Sunday school committee in the metropolis appears to be that of the celebrated Jonas Hanway. The success of the



first effort now called the dormant zeal of many into action:—the establishment of Sunday schools proceeded throughout the nation with the rapidity of lightning; and before the close of his valuable life, which occurred in

his native city, on the 5th of April, 1811, he had the exhilarating satisfaction of seeing Sunday schools for three hundred thousand children established throughout the British empire.

## RELIGIOUS AND MISSIONARY INTELLIGENCE.

### STATE OF METHODISM IN THE WEST.

WE have just received the minutes of the several annual conferences, printed at Cincinnati, from which we make the following extracts respecting the number of preachers and members, stations of the preachers, &c. From the recapitulation of the number of church members, it appears that the aggregate increase, since the publication of the minutes at that place last year, is, members 20,815, preachers 81.

Not having been furnished with the manuscript minutes of the Mississippi conference, we are not able to give in the Magazine a connected view of all the conferences; and as the agent at Cincinnati did not receive our minutes (although they were mailed as soon as they came from the press) in time to publish them as early as usual, the stations of the South Carolina conference appear rather out of place in the order of time. The stations of the Pittsburgh conference were published in our number for November last.

### OHIO CONFERENCE.

IN this conference there were—Preachers received on trial, 11; ordained deacons, 6; located, 5; returned supernumerary, 3; superannuated, 5; expelled, 1; dead,\* 1. Number of church members, 28,505.

#### Stations of the Preachers.

Martin Ruter, book agent at Cincinnati.

MIAMI DISTRICT.—*John Collins, P. E.* Cincinnati—*Wm. H. Raper, Truman Bishop*, sup. Miami—*Andrew S. M'Clain, John P. Taylor.* Oxford—*Daniel D. Davidson, Robert O. Spencer.* Whiteoak—*Greenbury R. Jones, Wm. J. Thompson.* Milford—*Author W. Elliot, Robert W. Finley.* Union—*Charles Waddle, John Sale, William B. Christy.* Piqua—*George W. Mealey, James Smith.* Greenville—*Benjamin Lawrence.* Madriver—*Augustus Eddy, Levi White.* Bellfontaine—*George Gatch.*

SCIOTO DISTRICT.—*Russel Bigelow, P. E.* Straight creek—*Arza Brown, Wm. H. Collins.* Brush creek—*John Hill, William Runnels.* Scioto—*Alfred M. Lorain, Absalom D. Fox.* Chillicothe—*J. F. Wright.* Deer creek—*Jacob Delay, G. W. Young.* Paint creek—*Burroughs Westlake.* Pickaway—*Richard Brandriff, Saml. P. Shaw.* Wilmington—*Andrew F. Baxter.* London—*Jas. T. Donahoo, John C. Havens.*

LANCASTER DISTRICT.—*Jacob Young,*

*P. E.* Athens—*James Laws, Isaac C. Hunter.* Marietta—*J. W. Kinney, Curtis Goddard*, sup. Muskingum—*Cornelius Springer.* Zanesville st.—*David Young.* Zanesville ct.—*Zara Coston, Michael Ellis*, sup. Granville—*Samuel Hamilton.* Columbus—*Joseph Carper, J. H. Power.* Fairfield—*Leroy Swormstedt, Jas. Quinn.* Hockhocking—*Jacob Dixon.*

PORTLAND DISTRICT.—*Jas. M'Mahon, P. E.* Delaware—*James Gilruth.* Knox—*Jacob Hooper, Thomas Beachman.* Mansfield—*J. M'Intier, Joab Ragan.* Wayne—*Abner Goff, H. O. Sheldon.* Huron—*Shadrach Ruark.* Blackriver—*Elijah H. Field.* Brunswick—*John Crawford, Jas. C. Taylor.* Sandusky—*John W. Clarke.*

DETROIT DISTRICT.—*Wm. Simmons, P. E.* Detroit city—*Wm. Simmons.* Detroit ct.—*John A. Baughman, Solomon Manier.* Fort Defiance—*Elias Pattee*, missionary. Wyandot mission—*J. B. Finley, J. C. Broocke.*

KENHAWA DISTRICT.—*Zachariah Connel, P. E.* Augusta college—*John P. Durbin.* Salt creek—*John Walker.* Burlington—*John Janes.* Guyandot—*John Stewart.* Logan—*John W. Gilbert.* Big Kenhawa—*John Ferree.* Charlestown—*H. S. Fernandis.* Nicholas—*Philip Strawther.* Letartsfalls—*Francis Wilson.*

The next conference is to be held at Hillsborough, Oct. 4, 1826.

\* The account of the deaths of the preachers mentioned in these conferences will be found in the obituary department.

## KENTUCKY CONFERENCE.

Preachers received on trial, 16; ordained deacons, 10; located, 7; returned supernumerary, 2; superannuated, 10; dead, 3. Number of church members, 20,377.

## Stations of the Preachers.

KENTUCKY DISTRICT—William Adams, P. E. Lexington st.—Edward Stephenson. Lexington ct.—Benj. T. Crouch, Henry W. Hunt. Mount Sterling—Isaac Collard, John Sinclair. Madison—Nelson Dills, William Brown. Cumberland—Abraham Long, Henry S. Duke. Somerset—Thompson Holliman, Jas. Crow. Danville—Lewis Parker, Ervin Stephenson.

AUGUSTA DISTRICT—Jonathan Stamper, P. E. Augusta college—Joseph S. Tomlinson. Paris—Absalom Hunt, sup. John's creek—Benjamin Tevis. Little Sandy—Obadiah Harber, Wm. McComas. Flemming—Abel Robinson, Joseph D. Farrow. Hinckston—Wm. M. McReynolds, Wm. Askins. Licking—Joseph Carter. Newport—Francis Landrum. Limestone—William C. Stribling, Stephen Harber. Maysville—Milton Jemmison. Liberty—Fletcher Tevis.

SALT RIVER DISTRICT—Marcus Lindsey, P. E. Franklin—William Atherton. Shelby ct.—William Gunn, Josiah Whit-

aker. Shelbyville and Brick Chapel—J. Tevis. Jefferson—Richard D. Neale, J. Fisk. Louisville—George C. Light. Salt river—Thomas Atterbury, Hubbard H. Kavanaugh. Brackenridge—Elisha Simmons, Nehemiah Cravens. Bacon creek—Esau Simmons, David Wright. Lebanon—Michael Taylor.

GREEN RIVER DISTRICT.—Thomas A. Morris, P. E. Hartford—Geo. M. Nelly, Nathaniel M. Talbott. Greenville—Luke P. Allen, John Denton. Henderson—G. W. Robbins, Wm. Crane. Livingston—George Richardson, Alexander H. Stemmons. Christian—William Peter, Behj. Ogden. Hopkinsville—Richard Corwine. Clark's river—John S. Barger, Jas. Gre-nup.

CUMBERLAND DISTRICT—Geo. W. Taylor, P. E. Logan—Thos. Browder, Daniel Black. Fountain Head—John James, N. G. Berryman. Goose creek—Thos. Joiner, Green Malone. Wayne—John M. S. Smith, Charles M. Holiday. Green river—Simon Peter, Fountain Pitts. Barren—John Denham, Clement L. Clifton. Bowling Green—Nathaniel Parker, Major Stanfield. Russellville—Peter Akers.

Conference collector—H. M. Daniel.

The next conference is to be held at Louisville, Oct. 12, 1826.

## ILLINOIS CONFERENCE.

Preachers received on trial, 6; ordained deacons, 1; located, 4; returned supernumerary, 2; superannuated, 2.—Number of church members, 13,042.

## Stations of the Preachers.

MADISON DISTRICT—John Strange, P. E. Madison station—Samuel Bassett. Madison circuit—George K. Hester. Lawrenceburgh—James L. Thompson. White-water—James Havens. Connorsville—Nehemiah B. Griffith. Rushville—Stephen R. Beggs. Flat rock—James Jones, Thomas S. Hitt, sup. Indianapolis—T. Hewson.

CHARLESTOWN DISTRICT—James Armstrong, P. E. Charlestown circuit—A. Wiley, George Randel. Corydon—Samuel Low, George Locke. Paoli—John Miller. Bloomfield—Eli P. Farmer. Eel river—Daniel Anderson. Crawfordsville—Hackaliah Vredenburg. Bloomington

—Edwin Ray. Salem station—William Shanks. Salem circuit—John Cord.

WABASH DISTRICT—Charles Holliday, P. E. Vermillion—James Hadley. Honey creek—Richard Hargrave. Vincennes—Aaron Wood. Patoki—James Garner, Joseph Tarkington. Boonville—Wm. H. Smith. Carmi—Robert Delap. Wabash—Thomas Davis. Mount Carmel—John W. McReynolds.

ILLINOIS DISTRICT—Samuel H. Thompson, P. E. Illinois ct.—Eben. T. Webster. Kaskaskia—William Moore. Cash river—Philip Cole, Asa D. West. Mount Vernon—Orseneth Fisher. Shoal creek—Joseph Foulks. Sangaman—Peter Cartwright,\* William Chambers. Peora—William See. Mississippi—Wm. Medford. Brownsville—Josiah Patterson, sup.

The next conference is to be held at Bloomington, Monroe county, Indiana, Sept. 23, 1826.

## MISSOURI CONFERENCE.

Preachers received on trial, 5; ordained deacons, 3; returned supernumerary, 2; superannuated, 3; dead, 1. Number of church members, 3,237.

## Stations of the Preachers.

MISSOURI DISTRICT—John Dew, P. E. Missouri circuit and Buffalo, John Blassdel, Richard I. Dungan. Cedar Creek—

\* Peter Cartwright is also superintendent of the Pattawatamy mission.

Benj. S. Ashby. Boon's lick and Lamoine—Uriel Haw, *William W. Redman*. Fishing river—*John Harris*. St. Louis and Gasconade—*John Glaunville, W. B. Peck, Thos. Randall*. St. Louis city—*Andrew Munroe*.

CAPE GIRARDEAU DISTRICT—*J. Greene, P. E. Bellevue—Jas. Bankson, A. Lopp. Saline and St. Francis—William Shores. Spring river and White river—Cassel Harrison. Cape Girardeau—Frederick B.*

Leach. New Madrid—*Joseph Edmondson*.

ARKANSAS DISTRICT—*Jesse Haile, P. E. Arkansas—Hot springs—Gilbert Clench. Mount Prairie—Green Orr, Rucker Tanner. Natchitoches—W. Stephenson.*

The time for holding the next conference is not mentioned in the minutes.

Stephen R. Beggs, transferred to the Illinois conference.

#### HOLSTEIN CONFERENCE.

Preachers received on trial, 9; ordained deacons, 5; located, 5; returned supernumerary, 1; superannuated, 3.—Number of church members, 16,473.

##### Stations of the Preachers.

ABINGDON DISTRICT—*Samuel Patton, P. E. Lee—Thomas J. Brown. Hawkins—Goodson M'Daniel. Clinch—J. Bowman, Hugh Johnson. Tazewell—Josiah B. Daughtery. Giles—Thos. Rice, Wm. Ketrion. New river—Edward T. Peery, John S. Henly. Ashe—R. Kirkpatrick. Abingdon—Wm. Patton, Ulrich Keener. Bluntville—George Horn, David Fleming.*

FRENCH BROAD DISTRICT—*Thomas Springfield, P. E. Carter valley—William S. Manson, William T. Senter. Jonesborough—Isaac Lewis, Wm. Cuming, D. Adams, sup. Green—John Kelly, Joseph W. Paddleford. Newport—Josiah Rhoton,*

*Paxton Cuming. French Broad—David B. Cuming. Black mountain—Abraham Overall, John Trotter. Franklin—James D. Harris. Sulphur springs—James Cuming, Christopher Easterly. Little river—Jesse Cunningham.*

KNOXVILLE DISTRICT—*John Henninger, P. E. Knox—James Y. Crawford, Jacob Hearn. Maryville—Elbert F. Sevier. Tellico—Lewis Jones, Henry Williams. Hiwassee—Josiah R. Smith, Moses E. Kerr. Washington—Isaac Easterly. Sequachee—Jacob M'Daniel. Cumberland mountain—Branch H. Merrymoon. Kingston—Creed Fulton, Thomas H. Catlett. Powell's valley—John Craig.*

George Atkin is without a station this year.

The next conference is to be held at Abingdon, Washington county, Virginia, Nov. 2, 1826.

#### TENNESSEE CONFERENCE.

Preachers received on trial, 16; ordained deacons, 7; located, 3; returned supernumerary, 5; expelled, 1; dead, 1.—Number of church members, 17,988.

##### Stations of the Preachers.

NASHVILLE DISTRICT—*Lewis Garrett, P. E. Nashville—Robert Paine. Nashville circuit—E. Kirkman, A. B. Roszell, T. L. Douglass, sup. Duck river—Joshua W. Kilpatrick, Thomas Madden. Dixon—Wm. Mullins, Dixon C. M'Leod. Richland—Nathaniel R. Jarratt, H. B. North. Bigby—James Tarrant, Thomas L. Garland, J. Nixon, sup. Dover—Nathan L. Norval, John Summers. Bedford—John Seay, N. D. Scales, G. W. D. Harris.*

FORKED DEER DISTRICT—*Joshua Butcher, P. E. Shoal—Josiah Browder, W. H. Hallyman. Wayne—Thomas J. Neely, Wilson L. M'Alister. Wolfe—Lorenzo D. Overall, Thomas P. Davidson. Hatchy—Greenbury Garrett, Richard H. Hudson. Beach—R. Moore, Henry Meek. Sandy—Thomas A. Young, William P. Nichols. Forked deer—John Smith, Coleman Harwell. Cypress—Jeremiah Jackson, F. A. Jarratt.*

CANY FORK DISTRICT—*James Gwin, P.*

*E. Smith's fork—Thomas Smith, Michael Berry. Roaring river—John Dye, Greenville T. Henderson. Lebanon—G. Baker, A. J. Blackburn, William Johnson, sup. Cany fork—Benjamin F. Lidden, J. New. Pond spring—James I. Trott, John Renshaw. Stone's river—John Page, Samuel L. Gilliland, John Brooks, sup.*

HUNTSVILLE DISTRICT—*W. M' Mahan, P. E. Madison—Ellyson Taylor, I. W. Sullivan, S. R. Davidson. Huntsville—John M. Holland. Limestone—James M'Ferrin, James W. Allen. Jackson—George W. Morris, Alex. L. P. Green. Paint rock—William W. Conn, Thomas M. King. Franklin—Finch P. Scruggs, J. B. M'Ferrin, A. Sale, sup. Lawrence—Barton Brown, Benjamin S. Clardy.*

*Cherokee Mission—Newtown—Francis A. Owen. Gunters—Ambrose F. Driskill. Will's Valley circuit—Richard D. Nealy. Jesse F. Bunker, transferred to the Holstein conference.*

William V. Douglass, Isaac V. Enochs, and Henry J. Brown, transferred to the Mississippi conference.

Rufus Ledbetter, transferred to the Virginia conference.



Wylie B. Peck, transferred to the Missouri conference.

The next conference is to be held at Nashville, Tennessee, Nov. 28, 1826.

#### VIRGINIA CONFERENCE.

(From a Norfolk journal.)

The annual Virginia conference of the Methodist Episcopal Church assembled in the neighbouring town of Portsmouth on Wednesday, the 15th, and continued in session until Thursday, the 23d of February. Between sixty and seventy preachers were present, and the conference was presided over by bishops M'Kendree and Soule. The utmost harmony characterized the proceedings, and the most hospitable and brotherly attentions were liberally dispensed to its members by the citizens of Portsmouth and this place generally.

Public preaching was held three times a day in Portsmouth, and twice a day in this place; and, notwithstanding the inclemency of the weather during the greater part of the time, the services were attended by a very numerous auditory, who manifested, by the most fixed attention and respectful deportment, their sensible appreciation of the important truths delivered, often in a strain of polished eloquence, and always with the most fervid piety. The churches of the different denominations, both in Portsmouth and this place, were tendered to the ministers of the conference on the sabbath, with becoming Christian comity, and their pulpits occupied much to the gratification and improvement of the respective congregations.

Among the subjects of particular interest to the community which occupied the attention of this conference, was a proposition to establish within its own bounds, and on some eligible site, a college for the instruction of youth in those branches of scientific learning commonly appertaining to a university, and calculated to give to society valuable and intelligent members. In furtherance of this important and laudable object, a committee was appointed, consisting of the Rev. Hezekiah G. Leigh, Geo. W. Charlton, James Smith, Thomas Crowder, John Early, (members of the conference,) and William Clarke, G. P. Disosway, Dr. John C. Pegram, Rev. R. A. Armistead, and Ethelbert Drake, (lay members and local preachers,) to draft a constitution, and circulate proposals for the erection of suitable buildings, by subscriptions to be solicited from those disposed to patronise such an undertaking.

#### Stations of the Preachers.

**JAMES RIVER DISTRICT.**—*Lewis Skidmore*, P. E. Richmond—Joseph Carson. Williamsburg—Jas. Morrison. Gloucester—Henry Alley, Robert T. Baily. Hanover—Robert Wilkinson, Wm. S. Peyton. Columbia—Moses Brock, William M'Clunn. Culpeper—Rufus Ledbetter. Amherst—Wm. A. Smith.

**MEHERRIN DISTRICT.**—*H. G. Leigh*, P. E. Lynchburg—Caleb Leach. Petersburg—William Hamett. Bedford—Jas. Reid, Simon B. Sykes. Buckingham—John C. Ballew, Wm. Jones. Greenville—James M'Adin. Mecklenburg—Samuel Tompkins. Brunswick—James Smith. Amelia—George C. Chesley. Chesterfield—R. B. Foster.

**NORFOLK DISTRICT.**—*Henry Holmes*, P. E. Norfolk—Thomas Crowder, jun. Portsmouth—Philip Anderson. Princess Anne—Overton Bernard, S. Norman. Sussex—W. Hubbard, Abraham Harrell. Murfreesborough—B. T. Blake. Gates—Benjamin Devany. Suffolk and Surrey—Thompson Gerrard, Jas. W. Bell. Camden—Samuel Harroll. Edenton and Elizabeth city—John Kerr.

**YADKIN DISTRICT.**—*Peter Doub*, P. E. Granville—George W. Nolly, J. H. Watson. Franklin—Wm. H. Starr. Yadkin—William Holmes. Iredell—Jesse Lee. Salisbury—Christopher Thomas, Benjamin Edge. Guilford—Thos. Mann, (supernumerary,) Jacob Hill. Caswell—G. Stevens. Hillsborough—Joshua Leigh. Banister—Richard D. Merriwether.

**NEUSE DISTRICT.**—Thomas Howard, P. E. Newbern—Daniel Hall. Raleigh—George W. Charlton. Trent—Curtis Hooks. Topsail inlet—David Roberts. Beaufort and Straits—John Panabaker. Black river—Wm. B. Moss. Tar river—Benton Field. Haw river—J. Dunahey.

**ROANOKE DISTRICT.**—*George A. Bain*, P. E. Roanoke circuit—Joachim Lane, Joseph Lindsey. Washington and Plymouth—William J. Walker. Albemarle sound—Joseph Carle. Mattamuskeet—James Dey. Banks and Islands—Wm. Barklift. Neuse and Pamlico—R. Wiley, Thomas Miller.

John Early, conference missionary.

Thomas Lemay, without a station, being permitted to travel for his health.

#### ACCOUNT OF THE WORK OF GOD IN THE CHARLOTTE CIRCUIT.

*Letter from the Rev. Noah Levings to the Editors, dated Bristol, Vt., Feb. 22, 1826.*

It must ever be gratifying to the friends while many are "of their abundance casting into the treasury of the Lord, it is

presumed that even the day of small things will not be despised. When we entered upon our work the present year, we found our circuit in rather a low state; and in the language of one, some societies were "cold:" yet we found them in harmony, and paying some regard to the assembling of themselves together to hear the word. My worthy colleague and myself entered upon our work together, with the determination "to know nothing among men, save Jesus Christ, and him crucified;"—and our unworthy labours have not been in vain in the Lord. In the south part of the town of Bristol, a very gracious work has been going on for some time past.—We have formed a new society of about twenty members in that place, and the work still progresses. The commencement of this revival is traced to the Pittsford campmeeting, of which an account has been published in your excellent Magazine. Although this revival is not attended with as much noise as some, yet, as far as we can judge, it is deep and genuine. It seems to have made some inroads upon Universalism;—but that is nothing strange, considering the nature

of that sentiment, and the nature of the work. Another small revival has taken place in the town of Ferrisburgh, in which the Methodists and Congregationalists have been the principal sharers. We have also had considerable additions to the church in several other places within the bounds of our circuit. Indeed, the prospects are flattering at present in this region; and what is the best of all, the people of God begin to "arise and shine." Attention to classmeetings, to family duties, and to the public administration of God's word, are omens of better days.—Since we entered upon our work the present conference year, we have admitted about sixty members into society; and have had occasion to expel but few: yet it is a doubt whether we cleave as close to the letter of our excellent discipline as the welfare of the cause requires. May God search our hearts as ministers and people. May he continue to revive his work throughout the habitable world, until all flesh shall see of his salvation. Oh pray, ye friends of Jesus, that he may make bare his holy arm in the midst of the people.

#### GRAND RIVER MISSION, UPPER CANADA.

*Letter from the Rev. W. Case to the Editors, dated Kingston, U. C., December, 1825*

THE friends of missions in these parts have enjoyed much delight in reading accounts of the work of grace among the natives of America;—and from the pleasing circumstance that the Great Shepherd is raising up native teachers, they are animated with the hope that the knowledge of the Saviour will be extended to many other tribes and nations of the American forest. In Mr. Torry's letter of the 12th of September, some interesting facts are stated relative to the conversion of the Missisauahs, which is the more remarkable as they are among the most ignorant and degraded of all the natives of this country. From later accounts it appears that the good work still prospers, and principally by means of a native teacher. These Missisauahs being mostly dependant on the chase of the forest and the treasures of the waters for their subsistence, are still a wandering people;—but to whatever place they remove their tents, whether to the banks of the Grand river, to attend the cultivation of their corn, and send their children to the school, or to the rivers and lakes for fishing, in every place they erect their altar for devotion and religious instruction. I will give you a description of the Missisauah

#### BUSH CHAPEL.

The Indian brethren having removed to

the river Credit, on my way down from the conference, the 4th October, I turned aside a few miles to make them a visit. As I entered their camp, their chapel was pointed out to me. It stood on the plain, a little distance from the tents; and was made of tall bushes, standing erect in a circular form; the large ends being made fast in the ground, and their tops bending nearly together over head. This, to be sure, thought I, is but a poor covert from the storm;—but in a season of drought, like this, it answers every purpose, as it defends them from the winds, and screens them from the heat of the sun. Within the circle it was quite conveniently seated with broken boards and slabs, drawn from the rubbish in the river. Here the Indian brethren assemble every morning at the sound of the horn, when Peter Jones leads their devotions, by singing and prayer;—after which, one or more join in prayer, and they retire to the labours of the day. Here also they assemble on the sabbath, when the Indian speaker reads a chapter or two, and gives it in the language of his brethren;—after which he gives exhortations to the multitudes, in Chipawa and English. How great the change! On the ground where drunkenness and rioting formerly prevailed, no drunkard is now seen; no voice but that of prayer and

praise, and the offer of salvation, is heard!

Though we found the brethren busily employed in fishing, they were desirous to hear something of the good word. The horn was blown, and the place was soon filled with hearers. When the brethren and sisters entered the chapel, they all kneeled at their seats, and repeated a short prayer; then taking their seats, they sat with entire silence, listening with great attention. Having read the beatitudes in the fifth chapter of Matthew, I expounded on them severally. Peter, standing by my side, gave the translation of the Scriptures, and the preacher's words, as he preached on the several subjects. When the discourse was concluded, the brethren all responded the Indian "yooch," answering to our amen—so may it be. After an affectionate parting, in which we took each by the hand, and mutually promised to pray for each other, I left the Indian camp, with many pleasing reflections on the happy changes the Lord had wrought among this people.

The above remarks are made principally with a view to introduce the following letter, which I received lately from brother Jones. The following is a copy, without variation, (except the omission of a few words,) retaining the spelling and punctuation, as in the original.

"River Credit, Nov. 10, 1825.

"Dear Brother,—The good Lord is still

carrying on his work among us, in that he is bringing poor Indians out of heathenish darkness to the most marvellous light of the gospel of Jesus Christ. Yes, dear brother, you may rejoice over ten more converted Indians, since you saw us last at the Credit. I have indeed, for my part, experienced the greatest blessings since I have been labouring here among my nation; frequently in our meetings, the Lord pours out his Holy Spirit upon us, like as in the ancient days, so that the noise of praise to God is heard afar off. Oh! blessed be the name of God, for what he has done for us, poor wandering Indians: it makes me rejoice while writing. We have not forgotten the request and the promise you made when you took your leave of us at the Credit,—that we should pray for you and for the Indians in your quarter, and that you would pray for us. I have often heard them pray for you, that you might be successful in persuading both white people and Indians to become Christians: and I hope we have an interest in your prayers to God, that we may be faithful unto the end, and receive the crown of eternal life. We intend to return shortly to the Grand river, and to spend the winter there.

"A word of advice will be thankfully received.

"I remain your unworthy friend,

"KAGAWAKANABY,  
alias PETER JONES."

#### MISSISEPA AND ATTAWA MISSION.

*Letter from the Rev. S. Betton, missionary to the newly settled townships between the Missisepa and Attawa rivers, dated Lanark, U. C., Jan. 6, 1826.*

By the regulations of the missionary society, it becomes my duty to communicate the state of religion in the bounds of my mission.

Having received my appointment at the late Canada conference, as missionary to the "newly settled townships between the Missisepa and Attawa rivers," I arrived here about the 10th of October, and commenced preaching in a number of places: but in consequence of the state of the roads, which at that season of the year are impassable on account of the swamps, I did not pursue my labours in the form of a regular circuit till the frost set in. Since this my tours have become regular, and I attend once in two weeks in twelve or fourteen different places. At most of these appointments, the congregations are large, serious, and attentive; a number appear to be under awakenings, and a few profess to have experienced a change.

Some of the settlements which my tour

embraces were two years ago visited by brothers Metcalf and Waldron;—but as one preacher only was afterwards appointed to the Perth circuit, these settlements were necessarily neglected. Most of the neighbourhoods which I now visit were seldom or never till this season favoured with the preaching of the word, or with any other religious means whatever. The people generally are very kind and affectionate. They listen with gratitude to the word of truth, and with delight they resort to those means of grace, of which they have been destitute for several years. It is not unfrequently the case, that persons, both male and female, travel on foot from their remote cabins, eight or ten miles, in order to attend our meetings.

It cannot be expected that a people, not wealthy at home, after accomplishing a voyage of nearly four thousand miles, and then settling in a remote wilderness, could at once have many conveniences in life: but though their circumstances are indi-



gent, their accommodations poor, and the travelling excessively bad, yet I am encouraged, from the consolations of religion and the prospects around me, to persevere in the discharge of the duties of my sta-

tion: and I hope, in my next communication, (if the Lord give his blessing,) to send you a more encouraging account of the state of religion in this wilderness.—I hope for an interest in your prayers.

ADDRESS AND CONSTITUTION OF THE METHODIST JUVENILE MISSIONARY SOCIETY OF NEW-YORK,

*Auxiliary to the Missionary Society of the Methodist Episcopal Church.*

Adopted November 24, 1825.

ADDRESS.

A SOCIETY has been recently formed in this city, denominated "The Juvenile Missionary Society of New-York, auxiliary to the Missionary Society of the Methodist Episcopal Church;" and its managers beg leave to address a few words to their fellow youth on the subject.

The principal object of this association is, to contribute our mite to the general diffusion of gospel truth; and though the contributions we have to give are small in themselves, they may accumulate, and when all put together amount to considerable.

In the first place, we would record our gratitude to God that we were born of Christian parents; that we have had our education thus far under the light of the gospel; and that our parents have set us the example, by engaging before us so successfully in the missionary cause, and have encouraged the undertaking, by teaching us the necessity of devoting our youth to this noble enterprise.

We have been farther stimulated to this work by reading and hearing of the successful efforts of others, particularly among the Indian youth of our wilderness, and by the hope that, from our enlisting in this cause, our own minds may become more effectually imbued with the great truths of the gospel, and more obedient to its sacred influence.

But the principal object of this address is to call on our fellow youth to associate with us in the missionary cause.

It is allowed on all hands that missionary efforts have been productive of great and permanent good to mankind. Indeed it would be madness to deny it. Thousands of living witnesses can testify to this truth, and thousands of facts concur to support it.

While, therefore, the goodness of the cause is generally admitted, and while all should engage in its support, there are many reasons which suggest themselves why the youth especially should contribute their efforts and their money to promote this grand design.

Habits formed in youth are likely to be permanent. The earlier we engage in that

which is good, the sooner will a correct habit be superinduced. Instead then of wasting our cents for toys and baubles, and thus acquire the habit of transgressing the rules of a just economy, it would be much better to save these useless expenses, and cast the amount into the treasury of the Lord. Much good may result from such a procedure, both to ourselves and to the missionary cause.

The members of this association will occasionally be called together, when useful instruction, and religious information and counsel will be given to them. They will also hear on those occasions of the happiness they are contributing to diffuse among the ignorant youth of the wilderness.

The constitution of the society accompanies this address, from which you will learn the nature and design of the institution. We cheerfully invite you all to rally around this standard, and to devote the morning of life to the best of causes.

CONSTITUTION.

Article I.—This society shall be called "The Juvenile Missionary Society of N. York, auxiliary to the Missionary Society of the Methodist Episcopal Church."

Article II.—Each person paying two cents or upwards a month, or twenty-five cents a year, or upwards, shall be a member.

Article III.—The business of the society shall be conducted by a president, vice president, treasurer, secretary, male and female superintendent, and twenty-four managers: an equal number of which shall be male and female. The treasurer and superintendents shall be appointed by the parent institution; and the president, vice president, secretary, and twenty-four managers, by the society at its annual meeting. The board thus constituted shall have power to make by-laws, to regulate its own proceedings, fill up vacancies (except those of the treasurer and superintendents) that may occur during the year, and shall meet once a month, or oftener if necessary.

Article IV.—The president, or in his absence the vice president, or in the ab-

seince of both, such member as the meeting shall appoint, shall preside at all meetings of the society and of the board.

Article V.—The treasurer shall keep a record of all the names of subscribers, receive and keep an account of all moneys collected, and pay them annually, or oftener, to the treasurer of the parent society, and exhibit his account to the society at its annual meeting. The *secretary* shall keep a journal of the proceedings of the society and the board, call their meetings, and conduct the correspondence of the society, under the direction of the board of managers.

Article VI.—It shall be the duty of the board of managers to endeavour to form branch juvenile societies wherever it is deemed expedient, embracing the same objects with this institution.

Article VII.—This constitution shall not be altered but by a vote of two thirds of the society, on the recommendation of the board of managers; but the funds of this society shall never be otherwise appropriated than herein directed.

Article VIII.—The superintendents shall be present at all meetings of the board and the society, and assist by their advice in any matter that may come before them.

## OBITUARY.

### DEATH OF THE REV. SAMUEL G. ATKINS.

(Communicated for the *Methodist Magazine*, by the Rev. Edward Hyde.)

DIED at Dorchester, Mass., Feb. 27th, the Rev. Samuel G. Atkins, in the twenty-eighth year of his age. Our deceased brother was born at Salem, Mass., but in early life took up his residence at Lynn, where he was made a partaker of the pardoning love of God. Soon after his conversion, he gave evident marks of his having talents for the important work of the ministry. In the year 1822 he gave himself up wholly to the work, and was admitted on trial by the New-England conference, and filled the several stations where he was appointed to labour with usefulness. Although we had him with us but a short time,—(at the next conference he would have been eligible for elder's orders,)—yet he endeared himself to those who were acquainted with him, by a life devoted to God.

In him religion was not a transient flame; but it took deep root in his heart, and had an abiding influence over his life and conversation;—and it might well be asked of him, (as of another preacher who now rests from his labours,) “Who ever saw him light or trifling?” or ever heard any conversation from him since he commenced his ministerial labours, but what was such as became a minister of the Lord Jesus? Our respected brother was naturally very diffident, possessing a large share of modesty, which prevented his conversing much in company; but when engaged in performing the duties of the ministry, he knew no fear. He often preached to the admiration of the people, and to the edification and comfort of the followers of Christ. He was well read in the Scriptures, and delighted much

in studying what would give him a knowledge of them. His experience in the deep things of God was exceedingly clear. For some time before his death, he enjoyed the invaluable blessing of perfect love, which enabled him to triumph in the midst of his sufferings. Shortly after he received his appointment at the last conference, symptoms of the fatal consumption made their appearance, and he was soon obliged to leave his field of labour; not, however, till he had laboured long enough to endear himself to the people of his charge. He was confined to the house of Mr. A. Otheman, where every attention was paid to him, till he left this vale of tears.

During his long confinement he was uniformly resigned to the will of God, and at times enraptured with the prospect of a glorious immortality. He could readily declare that the gospel he had preached to others was now his support, and he had no cause to repent of having spent the remnant of his days in spreading the knowledge of a Saviour, and that he could now trust himself in the hands of the Lord, without any choice of his own either to live or die. When the closing scene drew near, his soul was filled with joy, which continued to increase till his happy spirit took its flight for a better world. His last words were, “I am happy—I am happy,” and then quietly fell asleep in Jesus, without a sigh or groan.

Thus lived and died our beloved brother, leaving an admonition to his brethren in the ministry and membership to “be also ready for the coming of their Lord.”

## DEATHS OF PREACHERS.

[The accounts of the deaths of the following preachers are taken from the Minutes of the Conferences published at Cincinnati.]

## OHIO CONFERENCE.

*Nathan Walker.*—He was born in Montgomery county, Maryland, Oct. 20, 1795. In 1820 he was received on trial as a travelling preacher, and appointed to Duck creek circuit. He was admitted to deacon's orders in 1822, to elder's orders in 1824, and continued to labour faithfully, and with success, until near the time of his death, which took place on the 26th of August, 1825.—He had been appointed to Deer creek circuit; and though feeble in body, he was diligent and zealous in his labours until near the close of the year, when he received an attack of the bilious or typhus fever. At the house of Mrs. Butler, of Old Town, he was received and attended with great kindness, and had the aid of a physician; but it soon appeared that the time of his departure was at hand. He was patient and resigned during his illness, and, after fifteen days of suffering, he departed in peace.

## KENTUCKY CONFERENCE.

*John P. Finley.*—He was born in South Carolina, the 13th of June, 1783. His parents removed to the western country while he was in his childhood, and, through their exertions and his own, he obtained a classical education. In early life he endeavoured to establish himself in Universalism; but while hearing a sermon from Rev. John Collins, he became convinced that the doctrine was erroneous, and soon after this he embraced religion. In September, 1810, he received license to preach, as a local preacher, in the Methodist church. From that time until the summer of 1822, he laboured with great zeal and success in different parts of Ohio, teaching schools and academies, and preaching the gospel of Christ. In 1822 he was appointed a professor of languages in Augusta college, Kentucky, and he removed to that place. In the fall of the same year he was received on trial in the travelling connexion. After this he continued to discharge the duties of his professorship in the college, and to labour in word and doctrine, as far as his declining health would permit, until May, 1825, when he was seized with a typhus fever, which terminated in his death. His amiable deportment and uprightness of life procured him many friends; his zeal in the cause of Zion was constant and unabated; and he died as he had lived, triumphing in the goodness and mercy of God.

*Martin Flint.*—He was born in North Carolina, Stokes county, in October, 1799. His father died when he was about five years old, and his mother removed to Tennessee. In 1817, at a campmeeting, he made a profession of religion, and became a member of the Methodist church. In 1819 he was admitted on trial as a travelling preacher, by the Tennessee conference, and appointed to Christian circuit. From this time until the Kentucky conference of 1824, he continued to labour with faithfulness and acceptance in the vineyard of the Lord. In 1824 he was placed in a superannuated relation to the conference, and early in 1825 he was confined to his bed. His mind was tranquil in the midst of his affliction; and while he perceived his health and strength constantly failing, he was enabled to look beyond the limits of time, and anticipate a vast reward in heaven. On the 25th of March, 1825, he fell asleep in Jesus.

*William Young.*—He was born on the 14th of

January, 1798, joined the Methodist society in April, 1818, obtained license to preach in July, 1820, and commenced travelling in October following. He was appointed to Cumberland circuit in 1821, and in 1822 to Middle island circuit. In 1823 he obtained a location, and was readmitted the following year, and appointed to Shelby circuit. About the last of June, 1825, he had an attack of the bilious fever, which confined him until the 4th of August, when death released him from his sufferings. During his illness his sufferings were severe, but he bore them with resignation. On the morning previous to his death, he said, "I know that God is my friend, and am perfectly resigned to go." Afterwards he broke out in exclamations of praise, crying, "Glory be to God." So died our brother, and rests from his labours.

## MISSOURI CONFERENCE.

*Thomas Wright* was born in South Carolina. While in his childhood, his parents removed to Kentucky. In 1808, having removed to the west side of the Mississippi, his mind received serious impressions; and having experienced the power of redeeming grace, he resolved to devote himself to the service of God. In 1810, having laboured several months as a preacher, under the direction of the presiding elder of the district, he received his appointment from the annual conference, to travel on the Merrimack circuit. He continued his useful labours on different circuits until the year 1821, when he was appointed to Cape Girardeau district. Here he was well received, and many, through his instrumentality, were enabled to rejoice in God their Saviour.—In 1824 he was appointed to Cape Girardeau and New Madrid circuit;—but in a short time after this, about the middle of January, 1825, he was suddenly seized with illness, which, after some time, terminated in mental derangement. Until his mind became deranged, he possessed his soul in patience, and expressed full confidence of his acceptance with God through the merits of a Saviour. On the 14th day of February, 1825, he ended his sufferings, and went to his reward.

## TENNESSEE CONFERENCE.

*John White* was born in September, 1804, in Anson county, North Carolina. He was admitted on trial at the Tennessee conference of 1823, and appointed to the Forked deer circuit. In 1824 he was appointed to Wayne circuit. At the following conference he was admitted to deacon's orders, and appointed to Hatchy circuit, where he closed his life and his labours. In July his health began to decline, and on the 7th of August he was violently attacked with a bilious fever.—Although he received the kindest attention at the place where he lodged, both from the family and from physicians, all attempts for his restoration proved abortive. He expired on the 18th of August, 1825, and left a world of sin and sorrow for a world of glory. He was well received in the places where he travelled; and his name will long be dear to many of the pious. In his affliction he was not heard to murmur. After his speech failed, one of his friends requested him to "raise his hand, if he had gained the victory." He did so, and, without a groan, left the world in triumph.